

**The Christian's Bible**  

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**New Testament**





# **The Christian's Bible—New Testament**

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**THE  
NEW TESTAMENT  
OF OUR  
LORD AND SAVIOUR  
JESUS, THE CHRIST.**

**A TRANSLATION FROM THE GREEK, CHIEFLY OF THE CODEX SINAITICUS  
AND CODEX VATICANUS; THESE BEING THE OLDEST AND  
MOST COMPLETE MSS. OF THE NEW TESTAMENT.**

**IT IS NOT SIMPLY A TRANSLATION OF WORDS, BUT UNDER THE GUIDANCE  
OF THE HOLY GHOST,  
HIS THOUGHTS, AS RECORDED IN GREEK BY HIS SPECIALLY  
INSPIRED WRITERS, ARE MADE KNOWN UNTO US.**

**BY A SERVANT OF CHRIST.**

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**PUBLISHER'S NOTE.**

Because commercial linotype work had to be used in the publication of this translation, we have found that the typography, and at times the dividing of words at the ends of lines, has not been as desired; but these defects do not affect the thought.

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## PREFACE.

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"It may cause us much regret to miss the easy flowing sentences, and to give up the pleasing and familiar words we have heard and used for so many years; but surely, is it not much more important to a seeker for God's truth, to know what God really said, and what he wants us to be and to do, than to cling to religious expressions that mislead, and to words that are not in the Bible, simply because they have for us a pleasing association?"

To the glory of God. Amen.

In the New Testament, given for the instruction of humanity, the Holy Ghost, by inspired men, gave verbal expression to the will and thoughts of God, by means of the Greek language; which at that time was the world language, just as English is today. But ancient Greek, used by Christ and the Apostles (the world language from 300 B.C. to 146 A.D.), as distinguished from modern Greek, is understood now by only a few persons comparatively; hence this translation was undertaken, to give in English the thoughts originally expressed in Greek. It is not offered as a literary work of smooth-flowing sentences; nor is it made to harmonize with the religious sentiments of "good" people; or as a compromise of the various denominational ideas, so as to make it popular. It is offered only as a reproduction in English, of the New Testament Scriptures originally given in Greek; following the Greek as closely as the idiomatic differences of the two languages will allow; and thus at times sentences may be a little awkward, and many familiar expressions changed, and even omitted.

It must be kept in mind that the King James', or common, version was made when they had no Greek Manuscript earlier than the 10th century,

but what they had were mere copies of copies of copies. In this translation we have followed chiefly the Codex Sinaiticus, the oldest and only complete Manuscript of the Greek New Testament that is known. And judging from its own evidence of age and its form, the original Scriptures on papyrus may have been the archetype of this Manuscript. This translation is intended for truth seekers, and for truth followers who want to please their Creator, and are not living to please themselves, or to be pleased.

The peculiar feature, and hence justification, of this translation, is that, in dependence wholly upon the guidance of the Holy Ghost, and without any regard to worldly, religious, or denominational considerations, we aim to give—not simply a translation of Greek words into English words, but what is of much greater importance—expression in English of the thoughts of the Holy Ghost which were recorded by the inspired writers in Greek. A correct translation is not always made by giving an English word for a Greek word. An English word may express one shade of meaning of the Greek word, but not a root meaning, which, indeed, may require several English words to express it; and the particular root



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meaning intended, will depend upon the combination of words with which the Greek word is used in a passage. Therefore, the most perfect and exact translation can be secured only through the guidance of the Holy Ghost, and by the most careful attention to the etymology of the different parts of speech, especially the voice, mood, and tense, of verbs; and the case of nouns. The wonderful discrimination, and the fine exactness shown by the Holy Ghost in the Greek words used, demonstrate to any spiritually minded person the verbal inspiration of the Scriptures, and that the Bible, as originally recorded, is the authoritative Book of God. Hence the importance of our using the most exact translation that it is possible to obtain.

There are persons who say that the Bible makes false, and contradictory statements. They greatly err, because they do not know that what they are really speaking of, is only an imperfect translation of very poor copies, and that they are not talking about the BIBLE, which was written by inspired writers and is perfect. The BIBLE is that book, or collection of books, directed by God to be written for the authoritative instruction of mankind, and the matter was recorded by his specially appointed and inspired writers. We do not now have any of those original writings, but we have 2 very early copies of those writings; also ancient translations—Syriac, Old Latin, Coptic and Armenian; and we have many patristic quotations. God has interposed to preserve the Scriptures in great purity during many centuries, until the time had come when another world-language has been established, and the knowledge of the ancient Greek language so perfected, that God's truths that were recorded in the world-lang-

uage of nineteen hundreds years ago, can now, through the printing press, be sent forth over all the world. Remarkable evidence of this is the fact that our oldest and the only complete New Testament Manuscript (its character however being entirely unknown and its leaves untouched for centuries), has been preserved in excellent condition for many centuries, being discovered only in recent years (1859) by Tischendorf in an ancient monastery at Mount Sinai. Thus it came into the hands of the one most interested in its discovery, and the one best qualified to recognize its character and secure it for humanity. By this Codex Sinaiticus and the other records, we now can have a very close approach to the Bible. And yet there are many persons who prefer to use the greatly defective King James' or common version, and call it the Bible, although there are several much better translations published. Is it not dishonoring God to suppose that in his book which he has given as a revelation of his will, and as a guide for us, that he would express himself in such a confused and unreasonable way, that it is necessary for imperfect, sinful man to explain it, or as some say—"interpret it" in order to make its meaning clear? There has been too much human interpretation. God gave us his Word to be obeyed, and not to be "interpreted".

In order to help to a quicker understanding of the divine teaching, the paragraph form has been used instead of the modern division by verses. But for convenience of reference the numbers of the verses and chapters are retained, except where there is danger of the continuity of thought being affected.

A number of omissions will be noticed; they are passages not found in



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the oldest and most reliable MSS., or in ancient translations, and are understood to be additions made by copyists. As they are evidently not part of the Bible, they have been omitted. In other places where copyists have missed words and sentences that are supported by the oldest and best authorities, such passages have been restored. At the time the "Authorized" or common version was prepared (1611), there were no copies of the Scriptures known that were earlier than the 10th century, and only 8 of later date; such of course were not reliable like the old MSS. we now have. The "Authorized" version has been retained and used for so many years, notwithstanding its more than 20,000 errors, chiefly because it was issued by English royal authority and thus was accepted as "The Bible" by the English-speaking people of the world.

In Isaiah 55: 8-9 we read "My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." Thoughts are expressed by words. Is it reasonable to suppose that God, in making known his thoughts and his ways, would use words carelessly? Or is it possible that he would use the Greek words in some unusual or peculiar sense? Yet there are those who wrongly claim, that the inspired writers used a certain dialect, which they call "Aramaic" or "Hebraic" Greek; others have talked of "Hellenistic Greek," "colloquial," and "late Greek." But no Greek scholar would today apply such terms to the Greek of the Bible. Others, however, excuse poor translations by saying: Christ and the inspired writers used the "Hellenic Dialect"; implying that

that was something peculiar to Palestine, and almost limited to the use of the inspired writers; And hence what they say must be understood in a different way than that by which we understand the world-spoken Greek following the time of Alexander. That is a mistake, for the "Hellenic Dialect" was the common language of the world at that time, just as English is today. The term distinguished the language, on the one hand from the Latin and other languages of that period; and on the other hand from the Ionic or Homeric Greek spoken a thousand years before the Christian era, and which had been succeeded by Attic Greek, which was the basis of the "Hellenic Dialect." But neither of the former had been a world language. Westcott and Hort, than whom there is no better authority, have well explained it by saying: "The term 'Hellenic Dialect' designated the mixed literary language which prevailed from the time of Alexander, 300 B. C. A large proportion of the peculiar spelling of the New Testament, are simply spellings of common life. In most cases, either identical or analogous spellings occur frequently in inscriptions written in different countries; and many peculiar spellings found elsewhere, are not found in the New Testament. We believe it is not too much to say, that no undoubted peculiarities of a local or strictly dialectic nature, are at present known of in the New Testament."

Knowledge has taken the place of imagination, and today we have in fact an Open Bible. Christ, God the Son, the Light of the world, is made known to us as fully as to those who walked with him in Palestine. But now, as then, it is to those who receive him in spirit and in truth, and not simply intellectually, that he gives "power to be-



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come children of God," and "joint-heirs with Christ." By exact translation of the world-spoken Greek of the old MSS. of the Bible, just as we translate other Greek MSS., God's truths are revealed to us today in English, as well as they then were in Greek.

It is a mistake to think that the Greek of the New Testament is peculiar to the Bible, and instead of reading it as spoken from 300 B. C. to 146 A. D. (and thus getting God's thoughts revealed unto us through words whose meanings were open to all), that we must render it according to the religious sentiments and ecclesiastical ideas of the Middle Ages. Many such ideas held by Protestants are continued from the Roman Catholic or Latin church. Jerome, a monk, while at Rome, made a revision of the Latin versions of his day, which is known as the Latin Vulgate. It is the basis, not only of the Douai, or Roman Catholic Bible of today, but also of the King James, or common version. As a consequence of following the Latin Vulgate, and not the original Greek, we have over 200 denominations, each claiming the Bible as their guide.

As Christ's purpose was that his followers should be one (John 17:22), he did not intend that we should guess at his thoughts, and leave the knowledge of his ways to the conclusions of human thoughts, which are so far below his. As God wanted to instruct the people, not only of that time but of all time, he had to use words in the sense common to the Greek language as spoken and written throughout the world at that period, (which covered over 400 years). That world-spoken language God used in order to make known clearly for all future time the thoughts of him who said: "This thing commanded I them, saying, Obey my voice and I will be your God, and ye

shall be my people; and walk ye in all the way that I have commanded you, that it may be well unto you."

Nevertheless, in the common, and also in the "Revised" and some other versions, besides wrong translations, we find very ambiguous words used; and even in one of Christ's important commands, a "coined" word, that has no Greek equivalent, is used. This word is said to mean 3 different acts that are radically unlike. Evidently it is used so as to avoid translating the Greek word baptizo, and its different forms; from which is coined the present English word—"baptize", and its different forms. As we need to have God's thoughts very definitely stated, if we sincerely want to know and do God's will, the Greek words should be correctly translated, and ambiguous words always avoided if possible; for Christ himself said: If ye love me, ye will keep my commandments.

That word "love" (agapao, not phileo) is one of the most important words in the Bible, and yet the most misunderstood. It reaches higher, and deeper, and is more comprehensive than the common word love (phileo). If the radical difference between the "love" that is used in the Bible, and the love generally used today, is not kept in mind when reading the Bible, many passages will be misunderstood; and only sentimental, or religious ideas will be obtained instead of a knowledge of God's truths, and of his will. So right here it should have special notice, although it is also considered in notes to Matt. 5:43, Luke 14:26, and I John 4:7. Although often used in the Bible, it apparently was little used by the people generally. (In an English-Greek Vocabulary which I have seen, two different Greek verbs were given for "love" but agapao was not one of them). It



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will be recalled that although Peter had followed Christ through all his ministry, yet at its close when Jesus spoke to Peter as to his devotion to him, and twice used *agapao*, he could not get Peter even once to use the word, but three times Peter used *phileo* in his replies (John 21: 15-17).

The noun "love" as generally used, corresponds to the Greek word *philia* i. e. affection, kindness. But Christ and the inspired writers rarely used *philia*, while the Greeks and the other people of that time as rarely used *agapa*. Love (*agapa*), the noun, can be defined—a disposition of the mind which impels us to gladly fulfil our obligations. The adjective, whether Christian (i. e. divine), or parental, or carnal, which describes the disposing power, and hence the kind of love, also describes the kind of obligation; thus, divine, or Christian love, is the divine disposition of the mind which impels us to gladly fulfill our divine obligations. "Love", in the sense used in the Bible, is as rarely used now, as *agapa* was used by the Greeks. In fact, we do not have a single English word that corresponds strictly to the Greek word *agapa*.

Our common word love (*philia*) involves the idea of being pleased with the object of our affection; *agapa* never does, but is based upon a sense of obligation to the object of our love. Of course the word "obligation" is used in its most comprehensive sense, including not merely legal, or financial obligations, but those which God has put upon us. That word "love" as commonly used, can not be regarded as synonymous with the Bible word "love." The love spoken of in the Bible, never asks to be pleased, nor is its object—to please (that belongs to affection); love wants to help and benefit the one loved. The Bible says: "Whom Jehovah loveth he disci-

plines." Now, no discipline is pleasing, but Jehovah's purpose is to \*help and benefit us. Hence, in this translation you will find "love" used in its strict, or you might say—scriptural sense. Sometimes, as in I Cor. 13 (since a correct definition can always be used in place of the word defined.) the definition of the verb is used interchangeably with the word itself, so that there may be full understanding of the passages. The importance of this word in connection with true Christian character, is well illustrated in John 14:15. Here Christ is not giving a command, as indicated in the common version, but he is stating a great fact—that those who really love him, WILL KEEP i. e. obey his commands. The same truth is stated in the 23d verse. Hence, those who do not fulfil their obligations to him i. e. keep his commandments, or teachings, prove by that very fact that they do not love God. All such should consider Matt. 7: 21-23.

In other instances Greek words that have a certain significance, are either entirely ignored, or their true meaning is disregarded; and in other cases words are added which alter the meaning and thus truth is sacrificed to religious sentiment. Again, where change of idiom does not require it, we find as to cases of nouns and other parts of speech; also as to moods of verbs; that words are rendered as if they were in other cases and in other moods than that in which the words were recorded by the inspired writers, and thus a wrong teaching is given and divisions caused. Again, when the Holy Ghost with careful discrimination uses 2 to 6 and even more words of related meaning, yet each with its own distinct signification, to express his ex-

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\*See John 14:16, and Heb. 12:10.

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act thoughts, nevertheless the common, and other versions, each following in the tracks of its predecessor, ignore the difference of meaning of those words, and make one to three words take the place of the larger number used by the Holy Ghost, and thus fail to express the divine thoughts. Is it any wonder that the Scriptures are not understood, and that there is such a confusion of beliefs, and the loss of so many souls?

The ancients had a very mistaken idea as to the heart; nevertheless, as the purpose of Christ, and of the Holy Ghost through the Apostles and the inspired writers, was to teach heavenly truths, it was necessary for them to use earthly words as the people then understood them. (See note to Matt. 15:19). Now, however, the human body is better understood, and the functions of the different parts are known; nevertheless heart is yet often carelessly used in its ancient but indefinite sense; which included not only the functions of the heart, properly speaking, but also the mind, and the spirit of man. But even words should be used to the honor and glory of God; hence the Greek word *kardia* is rendered in this translation according as the context shows the particular meaning that is intended. When *kardia* is used with reference to the physical being, it means heart; when used with reference to the intellectual being, it means mind; and when used with reference to the spiritual being, it means spirit.

The Greek word *doulos*, usually translated servant, means strictly slave, not a servant who is paid for his service. God does not pay a Christian for his service. The innumerable blessings which we constantly receive, are gratuities. A slave is one who is bought, he does not belong to himself. All that we are, and all

that we have (not simply one-tenth), belongs to our Redeemer. Hence, a true Christian, being "bought with a price" (I Cor. 6:20), is, so far as the Christian thinks of himself, God's slave; but Christ calls us "friends"—"brethren," if we do what he commands us (John 15:14). Owing to a peculiar significance attached to the term "slave" in this country, we use in this translation the word *servant* to translate "*doulos*," but always in the sense of slave.

ὁ ὢν (the one being), we have, in ordinary statements, rendered by the usual idiomatic English equivalent—"who is" or "he who is." But in specially important statements, where the clause is parenthetical, we have rendered the participle literally.

The Holy Ghost always shows in the Greek when Jehovah, God the Father, is specially referred to; also when God the Holy Ghost is spoken of, instead of a holy spirit; and yet, in most translations, the distinctions are ignored, and error taught. Thus in many places where Jehovah and Christ are both spoken of in the same passage, the Greek expression for Jehovah is rendered "God," thus implying, at least in such passage, that Christ is not God. In this translation "Jehovah" is used where God the Father is exclusively referred to, thus helping to a better knowledge of the truth. In John 1:1 we have a good illustration of the importance of the distinction made in the Greek—"In the beginning was the Word, and the Word was with Jehovah, and the Word was God." Thus the Godship of Christ is most positively declared, and also his eternal co-existence and oneness with Jehovah, the Father. Therefore, let us keep close to the Greek, remembering that it was only the Greek that was written by the inspired writers.

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I am fully aware of the reasons (where it is not at all a matter of idiom) that are given by many who accept the common version, for adding words where there is no Greek to warrant them, and why, in other cases, Greek words are ignored. But generally such reasons are given by those who, instead of getting God's own thoughts from the words written by his specially inspired writers, prefer to interpret the Scriptures, according to the theological ideas of a couple of centuries ago, when they did not have a single Greek manuscript of the New Testament of earlier date than the 10th century. Because early copies of the Scriptures were not then possessed, and translations then, and even since then, were not carefully and exactly made, there are as a consequence many errors in the common versions now used. But providentially there are so many passages that bear upon the same principles, or truths, of God, that in many cases the errors in some passages will be found corrected by others; provided there is an honest seeking for the truth. Nevertheless, that does not excuse the making of the errors, and much less excuse the continuing of the errors after they have been discovered. A great many of the errors of the King James' or common version, have been corrected in the commentaries that have been published and also by the translations of Greek MSS. discovered since 1611. God's truths have been made known in many ways outside of the common version, so that those who had the opportunity and time to search, could find them. But the great mass of the people have lacked the opportunity, or lacked the inclination to seek for God's truths; and because they depended upon the King James' version, we find that many false, and simply religious, ideas prevail

instead of knowledge of God's truths, and of his will. Besides, the common version fails to bring out the definiteness and force that is expressed in the Greek language.

In fact, many passages in the common version, taken as they read, are meaningless; and, if we did not unconsciously give them a special interpretation through knowledge acquired from other sources, some passages are even worse than meaningless. But they are not so by fault of the inspired writers, nor through fault of the Greek Manuscripts. We must realize that God is back of the Bible, and that it is authoritative; and hence God's thoughts must be as plainly stated in English as they are in the Greek. Many church members, however, do not care for God's thoughts and his ways; while others even prefer such vague renderings, because it seems to give them a right to interpret the Scriptures to suit their religious ideas. Hence we have our "Modernists" and the "higher critics". This translation will not be appreciated by those who are satisfied with religious sentiments, instead of God's truths; but it will be appreciated by those who hunger and thirst for the righteousness taught by Christ, and are willing to search and find out the exact thought expressed by the inspired writers.

Again, there is another class of wrong renderings through which, although no error is taught, God's particular truth stated in that passage by the inspired writer is lost. Thus we are losers of the divine teaching, and God is dishonored by the substituting of a man-wrought thought, that however true in itself and fully in accord with other teachings of Scripture, nevertheless, in the passage being read, it is not God's special thought which he had his inspir-



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ed writers to record for our benefit, and for his glory. The followers of Christ want Christ's thoughts, and hence we must get the exact signification of the Greek words.

By translating from the Latin Vulgate, instead of from the Greek in which THE BIBLE was written, has caused the great misuse of the definite article, and also other words. The Latin language has no article; the Greek, like our own language, has the definite article. The translators of the common version finding no article in the Latin Vulgate, put in or left out the definite article according to their religious opinions, or as they supposed it was needed; hence many passages are very misleading. The BIBLE is perfectly correct, and clearly teaches God's will; but versions may be very incorrect, and are not the BIBLE.

Errors in translating have caused uncertainty, seeming contradictions, divisions, and disbelief; they have brought discredit upon the Holy Scriptures and thrown them open to attack, when in fact the Scriptures, as recorded by the inspired writers, are without error, either spiritual, scientific, or historical, when they make a declaration; but that does not include and mean the inspiration of the ideas, the utterances, and the actions of persons who were not the special servants of God working under the guidance of the Holy Ghost, though the RECORD of the same is absolutely true.

The words "belief" and "faith" (between which most versions make a distinction, but which are identical in scriptural meaning, and represent but one Greek word), are here used interchangeably, though mostly belief. In the same way are used "favor" and "grace" (identical in meaning), although we mostly use favor. We do this to impress their true

meaning on the reader, because "faith" and "grace" have become so much mere ecclesiastical terms, with vague and even false meanings often attached, that many people use the words without realizing their true and important meaning.

Belief (faith), with reference to the great spiritual truths of God, means not simply a mental acceptance but a spiritual appropriation which makes the truth believed an inseparable part of the regenerated believer. Such belief is the gift of God, as we are positively told in Eph. 2: 8.

To share the favor (grace) of an earthly king, or president, is considered in this life a great help and advantage; then how infinitely greater a help and blessing it is to have, both in time and eternity, the favor of Jehovah the ruler of the universe, and of the Lord and Saviour, Jesus, the Christ.

God's words as recorded in Greek by the inspired writers, should be truthfully translated so that his thoughts can be made known. It is because God's words have not been so translated, that infidels have been made, that so-called "higher critics" have been led to attack the Scriptures, that professing Christians have been divided among so many denominations, and that multitudes of people have gone down to perdition.

Is it not dishonoring God, and making his thoughts and his ways of little account, when, because of mere literary excellence, persons accept very imperfect and unfaithful versions, as being the Word of God?

That we may be the means, for the glory of God, to help those who sincerely want to know the truth, the whole truth, and nothing but the truth, is the desire of a

Servant of Christ,

## BRIEF HISTORY OF ENGLISH VERSIONS OF THE NEW TESTAMENT.

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There is a special danger of persons taking a translation of The Bible manuscripts, as being THE BIBLE itself.

In a translation from one language to another, the human element enters, and hence the danger of mistakes. Everybody should understand positively, that **THE BIBLE**, strictly speaking, is God's book, that is, what God by His inspired writers wrote, and that it is perfectly correct in every particular. All the atheists, infidels, so-called higher critics, could not find flaw or defect in it. But in the case of the different versions you cannot say that, because of the human element that enters into the work of translating. Hence the guidance of the Holy Ghost is specially needed for a right translation. Accordingly, if we sincerely want to know God's truth and do His will, we should try to get the best translation possible.

But it may be asked, how are we to tell the BEST from the more defective translations? Here are three tests:

1. Bear in mind that the PURPOSE of the Bible is to REVEAL GOD'S WILL TO US FOR OUR GUIDANCE. Therefore, the more perfect the translation, the more clearly and definitely it will make known God's will, and we will not be left to GUESS at God's will.

2. In a perfect translation, all the language from the beginning of Matthew to the end of Revelation, will be entirely harmonious, without any contradictions in the truths stated.

3. In a perfect translation, the passages will be so plain and exact that no explanation or interpretation

of the language will be needed, but every passage can be taken just as it reads in the connection in which it is used.

It is on account of the human element, that mistakes and wrong translations are made. That is why the King James', or common, version of the Bible, has over 20,000 errors. Hence there is confusion of thought, and loss of that clearness and definiteness of statement which an exact translation would give.

The first translation of the Scriptures from the original Greek manuscripts written by God's inspired writers, was a Syriac translation about the middle of the 2nd century. Very soon after it there was a Latin translation, also in the 2nd century. In the 5th century a "revision" of many Latin versions, was made by Jerome; it is called the Latin Vulgate. This "revision" has been the basis of all the English translations up to 1611, because up to that time very few Greek copies of the Scriptures were known of, and they were so recent that they were of little value for a translation.

The first English version of the New Testament was made by John Wycliffe about 1380. This translation however was not made from the Greek, but from the Latin Vulgate.

The next translation was completed by William Tyndale in 1525. This also is supposed to have been made from the Latin Vulgate and compared with a few recent Greek MSS.

Coverdale published the whole Bible in English in 1535, and adopted Tyndale's version, with the exception of a few alterations.

## HISTORY OF ENGLISH VERSIONS.

Matthew's Bible came next, in 1537, and it was a revision of Tyn-dale's and Coverdale's by John Rogers. Although he did the work, and it was the best version up to that time, he published it under the name of Matthew's Bible. He was the first martyr in Queen Mary's reign, being burnt alive in 1555.

In 1538 Hollybushe's New Testament was published. It was from the Latin Vulgate.

The Great Bible, published in 1539, was a revision of Matthew's Bible. It was so named because of its size, being 15 inches long and 9 wide.

Cranmer's Bible, published in 1540, was essentially the same as the Great Bible, with a few corrections made by Cranmer.

In 1560 the Geneva Bible was published, and for 60 years was the most popular of all the versions. It was the first English Bible divided into verses.

The Bishops' Bible appeared in 1568. It was a revision made by Archbishop Parker and bishops of the Episcopal church of England, as a "special Bible for the churches." This Bible, prepared to suit the ideas and practices of the Episcopal church, was the basis of the King James' or common version of today.

The Douai Bible was published in 1609, and was translated from the Latin Vulgate. This is the Bible used by Roman Catholics.

King James' Bible, or the "Authorized Version", which is the common version of today, was published in 1611. In 1604 forty-seven persons were appointed by King James to prepare the Bible that was to bear his name. They were ordered to use the Bishops' Bible as the basis of the new version. The primary and fundamental rule given them was: "The ordinary Bible read in

the church (Episcopal), commonly called the Bishops' Bible, to be followed and as little altered as the truth of the original will permit." But as they had no ORIGINALS nor even any copies earlier than the 10th century, there was nothing to interfere with the revisors simply following the Bishops', or Episcopal church, Bible. Hence the many wrong translations or renderings were retained and are found in the common version.

Since 1611 there have been about 25 translations published. In 1866 the American Bible Union issued the best translation that had been made up to that date. It was the forerunner and seems to have been used almost as the "copy" (except where its exact translations were not wanted), for the American "Revised Version" of 1881. This version, like the King James and the Bishops' Bible, was made under the direction of the Episcopal church. The revisors of 1881 had to work under the order that only a "REVISION," and NOT A TRANSLATION was contemplated; and that NO ALTERATIONS of the language of the King James' version was to be made except where necessary, and such change could be made only by a two-thirds vote. Hence many of the wrong renderings and errors of the common or King James' version are retained in the "Revised Version" of today.

Since 1881 there have been several translations made, but all more or less affected with the ecclesiastical ideas presented in the Latin Vulgate, and continued in the common version; accordingly readings are given that are not in accordance with the Greek text, and hence do not set forth the truths of God as recorded by the inspired writers. If we want to have the Bible thoughts, translators must follow the Greek, not the Latin.



# THE BOOKS OF THE NEW TESTAMENT,

## GIVEN IN THEIR PROBABLE CHRONOLOGICAL ORDER.

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THE EPISTLE OF JAMES .....	A. D. 44—49
THE GOSPEL, AS RECORDED BY MATTHEW .....	A. D. 50—62
FIRST EPISTLE TO THE THESSALONIANS .....	A. D. 52
SECOND EPISTLE TO THE THESSALONIANS .....	A. D. 53
EPISTLE TO THE GALATIANS .....	A. D. 54—57
FIRST EPISTLE TO THE CORINTHIANS .....	A. D. 56—58
SECOND EPISTLE TO THE CORINTHIANS .....	A. D. 57—58
EPISTLE TO THE ROMANS .....	A. D. 58
THE GOSPEL, AS RECORDED BY LUKE .....	A. D. 61—64
EPISTLE TO THE PHILIPPIANS .....	A. D. 62
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# THE GOSPEL;

## AS RECORDED BY MATTHEW.

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**1.** The genealogical record of Jesus Christ, son of David, son of Abraham.

2. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers; 3 and Judah begot Pharez and Zarah, by Tamar; and Pharez begot Hezron; and Hezron begot Aram; 4 and Aram begot Amminadab; and Amminadab begot Nahshon; and Nahshon begot Salmon; 5 and Salmon begot Boaz, by Rahab; and Boaz begot Obed, by Ruth; and Obed begot Jesse; 6 and Jesse begot David the king; and David begot Solomon, by the widow of Uriah; 7 and Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa; 8 and Asa begot Jehoshaphat; and Jehoshaphat begot Joram; and Joram begot Uzziah; 9 and Uzziah begot Jotham; and Jotham begot Ahaz; and Ahaz begot Hezekiah; 10 and Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah; 11 and Josiah begot Jechoniah and his brothers, near the time of the removal to Babylon.

12. And after the removal to Babylon Jechoniah begot Salathiel; and Salathiel begot Zerubbabel; 13 and Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; 14 and Azor begot Sadok; and Sadok begot Achim; and Achim begot Eliud; 15 and Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; 16 and Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Ab-

raham until David were fourteen generations; and from David until the Babylonian removal were fourteen generations; and from the Babylonian removal until the Messiah were fourteen generations.

18. Now the birth of Jesus Christ was thus. Mary his mother being betrothed to Joseph, but before they were married, was found to be with child of a holy spirit. 19 Then Joseph her affianced husband, being righteous, and yet not wishing to expose her publicly, desired to put an end to their betrothal quietly. 20 But while he was thinking on these things, behold an angel of Jehovah appeared unto him in a dream, saying: Joseph, son of David, thou shouldst not fear to take unto thee Mary as thy wife; for that which is begotten in her is of a holy spirit. 21 And she shall bear a son, and thou shalt call his name Jesus; for he shall save his people from their sins. 22 Now all this was done in fulfillment of the word spoken by Jehovah through the prophet, saying: 23 Behold, the virgin shall be with child, and shall bear a son, and they shall call his name Immanuel; which being translated is, God with us.

24. Then Joseph, being awakened from the sleep, did as the angel of Jehovah had commanded him, and took unto him his wife, 25 but did not live with her as her husband until after she had brought forth a son; and he called his name Jesus.

**2.** Now Jesus having been born in Bethlehem of Judaea in the days of Herod the king, behold, wise men from the east came into Jeru-



saalem, 2 saying: Where is he who has been born King of the Jews? for we saw his star in the east, and are come to do him homage. 3 And having heard this, Herod the king was troubled, and all Jerusalem with him. 4 And having called together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said to him: In Bethlehem of Judaea, for thus it is written by the prophet: 6 And thou Bethlehem, in Judah's land, art in no wise least among the chief places of Judah; for out of thee shall come forth a Leader, who shall shepherd my people Israel.

7. Then Herod, having privately called the wise men, ascertained from them exactly the time of the star's appearing, 8 and sending them to Bethlehem, he said: Having gone on, search diligently for the little child, and as soon as you have found him, bring me word, that I also may go and do him homage. 9 And they, having heard the king, departed; and behold, the star which they had seen in the east, went before them till it came and stood over where the little child was. 10 And seeing the star, they rejoiced with very great joy.

11. And when they came into the house, they saw the little child with Mary his mother, and prostrating themselves they did him homage. Then opening their caskets, they presented gifts to him, gold and frankincense and myrrh. 12 And having been warned in a dream, not to return to Herod, they departed by another way into their own country.

13. Then after they had departed, behold, an angel of Jehovah appeared unto Joseph in a dream, saying: Arise, and take the little child and his mother, and flee into Egypt, and be thou there until I bring thee word;

for Herod is about to seek the little child to destroy him. 14 Then he arose and took the little child and his mother by night and went into Egypt, 15 and remained there until the death of Herod; that it might be fulfilled which was spoken by Jehovah through the prophet, saying: Out of Egypt I called my son.

16. Then Herod, seeing that he had been trifled with by the wise men, was greatly enraged; and sending forth he slew all the boys in Bethlehem, and in all its neighborhood, from the age of two years and under, according to the time he had exactly learned from the wise men. 17 Then was fulfilled the word spoken by Jeremiah the prophet, saying: 18 A voice was heard in Ramah, weeping and great mourning; Rachael bewailing her children, and would not be comforted because they are not.

19. But Herod having died, behold an angel of Jehovah appeared in a dream unto Joseph in Egypt, 20 saying: Arise, take the little child and his mother and go into the land of Israel, for they are dead who sought the little child's life. 21 And he arose and took the little child and his mother, and came into the land of Israel. 22 But hearing that Archelaus did reign in Judaea instead of Herod his father, he was afraid to go there; and being warned in a dream, he turned aside into Galilee; 23 and coming into a city called Nazareth, he dwelt there; thus fulfilling the words spoken by the prophets: He shall be called a Nazarene.

**3.** In those days came John the immer-  
mer, preaching in the wilderness of Judaea, 2 saying: Repent ye, for the royal authority of heaven is at hand.

3. This is he who was spoken of by the prophet Isaiah, saying: The

voice of one crying in the wilderness, Prepare ye the way of Jehovah, make his paths straight.

4. And John wore a garment of camel's hair, with a leathern girdle about his loins; and his food was locusts and wild honey.

5 Then went out to him the people of Jerusalem, and all Judaea, and all the country along the Jordan; 6 and they were immersed by him in the river Jordan, confessing their sins. 7 But seeing many of the Pharisees and Sadducees coming to the immersion, he said unto them: O brood of vipers, who hath warned you to flee from the coming wrath? 8 Bring forth therefore fruit befitting your repentance; 9 and think not to say within yourselves: We have Abraham as our father; for I say unto you, that Jehovah is able from these stones to raise up children unto Abraham. 10

And even now the axe lieth at the root of the trees; so every tree not bearing good fruit is cut down, and cast into a fire. 11 I indeed immerse you in water with reference to repentance; but he who is coming after me, is mightier than I, whose shoes I am not worthy to carry; he will immerse you in \*holy spirit and in fire. 12 His winnowing-shovel is in his hand, and he will thoroughly clean his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn in unquenchable fire.

13. Then cometh Jesus from Galilee to the Jordan, unto John, to be immersed by him. 14 But John sought to hinder him, saying: I have need to be immersed by thee, and comest thou to me? 15 But Jesus answering said unto him: Permit it now; for thus it becometh us to fulfil all righteousness. Then John consented. 16

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\* 11. In holy spirit, and in fire; not with the Holy Ghost, or with fire. It must always be remembered that the verb expressing action here, is immerse, and as it is impossible to immerse with, it must always be immerse in or into. Thus all true believers are immersed in, i. e. put in possession of, or put under full influence of a holy spirit, through the regenerative work of the Holy Ghost; and all unbelievers will finally be immersed in hell-fire.

It is indeed a very common error in most translations, to use in this verse the words—"baptize you with the Holy Ghost (or Holy Spirit)": When it is remembered that the Holy Ghost is a person, he who is the third person in the triune Godhead, the impropriety of the statement becomes manifest; especially if we take the place of those who believe that to baptize is to sprinkle; thus making the passage read—sprinkle you with (God) the Holy Ghost. The fact is "the Holy Ghost," or "the Holy Spirit" is not mentioned here, or in many other passages where thus rendered in other versions of the Scriptures. In every instance where God the Holy Ghost is meant, the Greek shows it; while on the other hand, when a holy spirit is meant, the Greek expression corresponds. To prevent confusion of thought, and to distinguish from the holy spirit which belongs to all those who are of God, the title "Holy Ghost" is used in this translation whenever the third person in the Trinity is meant. Some one may lightly say, that it is a distinction without a difference. When God the Holy Ghost has his inspired writers to always make the distinction, it is not well for his creatures to say that there is no difference. Indeed, it is because professed Christians, and the blind leaders of the blind, do not know, or else ignore the difference, that we find a great principle of God's system is not understood or believed. That is why so many professed Christians ignore, or

And Jesus being \*immersed went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending, like a dove, and coming upon him; 17 and lo, out of the heavens came a voice, saying: This is my Son, the beloved, in whom I delight.

**4.** Then Jesus was conducted by the Spirit into the wilderness to be tested by the Devil. 2 And after fasting forty days and forty nights, he was hungry. 3 Then the tempter coming to him, said: If thou art a Son of Jehovah, command that these stones become bread. 4 But Jesus answering said: It is written, man shall not live by bread alone, but by every

word that proceedeth out of the mouth of God.

5. Then the Devil taketh him into the holy city, and placed him on the pinnacle of the temple, 6 and says to him: If thou art a Son of Jehovah cast thyself down; for it is written: He shall give his angels charge concerning thee, and on their hands they shall bear thee up, lest thou strike thy foot against a stone. 7 Jesus said unto him: It is again written, Thou shalt not test Jehovah your God.

8. Again, the Devil taketh him into an exceedingly high mountain, and showeth him all the kingdoms of the world, and the glory of them; 9 and

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try to nullify such passages as these, (see 1 John 3:8 and elsewhere)—“He that doeth sin is of the Devil”. “Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God.” The great truth that is hid by the false translations, is that God the Holy Ghost in his regenerative work, takes possession of the dead whom he quickens (Col. 2:13), by immersing the believer, that is, putting him entirely in the possession of, or under full influence of a holy spirit that is the gift of the Holy Ghost himself, who thus dwells in us, and through whom we become partakers of the divine nature (2 Pe. 1:4). The old spirit, the human spirit, that God through Adam gave to every human being, and so made man a spiritual being, that human, fallen spirit in a regenerate soul is, and must be dead, crucified with Christ; and then through the indwelling of a holy spirit, God works in us both to will and to do according to his good pleasure (Phil 2:13). So, with Paul we can say: “Nevertheless I live, yet no longer I, but Christ liveth in me” (Gal 2:20) “For he saved us according to his mercy, through the washing of regeneration, and the restoration of a holy spirit, that he bestowed on us abundantly through Jesus Christ our Saviour (Titus 3:5-6).

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\* 16. In the Greek language there is a word that means “pour”, another word that means “sprinkle”, and another word that means “immerse.” It is a fact, that no one who understands Greek can deny, that whenever the ordinance, often called “baptism”, is mentioned in the Scriptures, only the Greek word meaning immerse is used; and never are used either of the Greek words that mean sprinkle or pour. It is also admitted, that the Greek word that means “immerse”, never means either sprinkle or pour. Hence, for those who want the truth instead of sentiment, a truthful translation of God’s word requires here the word “immersed” and not baptized, as there is no such corresponding word in the Greek language; because “baptize” is an artificial English word made on purpose for those who wanted to include sprinkling and pouring, along with immersion, as meeting the requirements of the Christ-established ordinance that admits a professed believer into physical church membership.



saith unto him: All these things will I give thee, if thou wilt fall down and worship me. 10. Then Jesus saith unto him: Get you back away from me, Satan, for it is written: Thou shalt worship Jehovah thy God, and him only shalt thou serve. 11. Then the Devil leaveth him, and behold, angels came and ministered unto him.

12. Now Jesus hearing that John was cast into prison, he withdrew into Galilee; 13 and having left Nazareth, coming into Capernaum, which is by the sea, he dwelt there in the borders of Zebulun and Naphtali; 14 that it might be fulfilled which was spoken by Isaiah the prophet, saying: 15 The land of Zebulun, and the land of Naphtali, toward the sea beyond the Jordan, Galilee of the Gentiles; 16 the people dwelling in darkness, saw a great light; and to those dwelling in the region and shadow of death, to them a light has arisen.

17. From that time Jesus began to preach, and to say: Repent ye; for the royal authority of heaven is at hand.

18. And walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them: Follow me, and I will make you fishers of men. 20 And they, immediately leaving their nets, followed him. 21 And going on from thence, he saw other two brothers, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them. 22 And they, immediately leaving the ship and their father, followed him.

23. And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and curing every disease and every sickness among the people. 24 And

the fame of him spread into all Syria; and they brought to him all the sick, having various diseases and distressed with pain, and those possessed by devils, and lunatics, and paralytics; and he cured them. 25 And great multitudes followed him from Galilee, and Decapolis, and Jerusalem, and Judaea, and from beyond the Jordan.

**5.** And seeing the multitudes, he went up into the mountain; and having seated himself, his disciples came to him; 2 and opening his mouth, he taught them, saying:

3. Blessed are the poor in spirit; for theirs is the kingdom of heaven.

4. Blessed are they that mourn; for they shall be comforted.

5. Blessed are the meek; for they shall inherit the earth.

6. Blessed are they who hunger and thirst for righteousness; for they shall be filled.

7. Blessed are the merciful; for they shall obtain mercy.

8. Blessed are the pure in mind; for they shall see God.

9 Blessed are the peace-makers; for they shall be called sons of God.

10 Blessed are those who are persecuted on account of righteousness; for theirs is the kingdom of heaven.

11 Blessed are ye when persons shall reproach you and persecute you and say all manner of evil against you falsely on my account. 12 Rejoice, and be exceeding glad, because great is your reward in heaven: for so persecuted they the prophets who were before you.

13 Ye are the salt of the earth; but if the salt become tasteless, in what way shall anything be salted by it? It is no longer of any use, except, having been thrown out, to be trodden upon by men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid. 15 Nor is a lamp lighted and put

under a grain-measure, but on the lamp-stand; and it giveth light to all those in the house. 16 Thus let your light shine before men, that they may see your good conduct and glorify your Father who is in heaven.

17 Think not that I have come to set aside the law, or the prophets; I have come not to set aside, but to fulfil. 18 For truly I say unto you, till heaven and earth pass away, not one iota or one tip of a letter shall pass from the law until all be fulfilled. 19 Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whoever shall do, and teach them, the same shall be called great in the kingdom of heaven. 20 For I declare unto you, that unless your righteousness shall exceed that of the scribes and Pharisees, ye can by no means enter into the kingdom of heaven.

21 Ye have heard that it was said to those of old time: Thou shalt not kill; and whoever shall kill shall answer before the Court. 22 But I say unto you, that every one who is angry against his brother without just cause, shall answer before the Court; and whoever shall say to his brother, "Raca," shall answer before the Supreme Court; and whoever shall say to his brother, "apostate wretch," shall be liable to go into the fire of Gehenna. 23 If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath something against thee, 24 leave there thy gift before the altar, and go, first be reconciled with thy brother, then come and offer thy gift.

25 Agree with thy adversary quickly, while thou art with him in the way; lest the adversary deliver thee to the judge, and the judge to the officer, and thou be cast into prison.

26 Truly I say unto thee, thou shalt by no means come out thence, till thou hast paid the last farthing.

27 Ye have heard that it was said: Thou shalt not commit adultery. 28 But I say unto you, that every one who looketh at a woman with sinful desire, hath already committed adultery with her in his mind. 29 Therefore, if thy right eye ensnare thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand ensnare thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It was also said: Whoever shall put away his wife, let him give her a writing of divorcement. 32 But I say unto you, That whoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery; and whoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it was said to those of old time: Thou shalt not perjure thyself, but shalt perform thine oaths unto Jehovah. 34 But I say unto you, swear not at all; neither by heaven, for it is God's throne; 35 nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 But let your word be, Yes, yes; No, no, for whatsoever is more than these cometh of evil.

38. Ye have heard that it was said: An eye for an eye, and a tooth for a tooth. 39 But I say unto you, resist not the bad person, but whoever shall smite thee on thy right cheek, turn

to him the other also. 40 And if any one will sue thee by the law, and take away thy coat, let him have thy cloak also. 41 And whoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not away.

43 Ye have heard that it was said: Thou shalt \*love thy neighbor, and thou shalt \*hate thine enemy. 44 But I say unto you, fulfil thy obligations to thine enemies, and pray for those who persecute you; 45 that ye may be sons of your Father in heaven; for he makes his sun to rise on bad and good alike, and sends rain on the just and unjust. 46 For if ye

fulfil your obligations to those only who fulfil their obligations to you, what reward have ye? Do not even the tax-gatherers do that? 47 And if you salute your brethren only, what do ye more than others? Do not even the heathen do that way? 48 Therefore, ye shall be perfect, as your heavenly Father is perfect.

**6.** Take heed that you perform not your good works before men, so as to be seen by them; for if you do, ye have no reward with your Father who is in heaven. 2 Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men.

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\*43. Love—hate. Christ tells us in Mat. 22:37-39, that the great and first commandment is, that we should love God with our whole being; and that the second is like it, that we should love our neighbor as ourselves. But in Luke 14:26, although his words are generally explained away to mean practically nothing, Christ unequivocally tells us, that if we do not *hate* father, mother, wife, children, brothers, and sisters, we *can not be his disciples*. And in Rom. 9:13 and in other places, we see that God himself *hates*, as well as *loves*.

What is it *to love*, and *to hate*. There is no need to express an *opinion*, for that is not knowledge. We must have fact, or authoritative definition from God. In Rom. 13:10, God the Holy Ghost, tells us through Paul, that: "Love is a fulfilling of law." Law being a setting forth of obligations, we hence learn that—to love, is to fulfil our obligations. Divine, or Christian love (*agapa*, not *philia*), is the fulfilling of our *divine* obligations. Natural or physical love is the fulfilling of our natural or physical obligations as such. *Philia*, *affection*, is what is generally meant by our common word "love."

Divine, or Christian *hate*, the opposite of love, is the with-holding or non-fulfilling of natural or physical obligations AS SUCH. While *sinful* hate, is the with-holding or non-fulfilling of *divine* obligations. God with-held natural obligations to Esau, hence it is stated that God "hated Esau." When Christ plainly says that a true disciple must "*hate*" those to whom we *naturally* owe obligations, he is telling us in a more striking way, what the Holy Ghost tells us in I Cor. 10:31: "Whether ye eat, or drink, or *whatever* ye do, do all things for the glory of God." In other words, Christ requires that his true followers must with-hold or not-fulfil natural or physical obligations *as such*, i. e., not simply act as animals, but as spiritual beings accountable to him, and do all that we do *as divine* obligations according to his will and purposes, and thus honor and glorify God.

In this translation there will be occasions when the *definition* of love will be used, instead of the word itself, in order to avoid misunderstanding of the Scriptures on account of the wrong, yet common, meaning attached to the word love. It is very easy for religious persons to say: I love God, or I love my neighbor; when, in fact, they scarcely try, nor do they intend, to fulfil their obligations either to God or their neighbor. That is not according to Christianity.

Truly I declare unto you, They have their reward. 3 But when doing thine alms, let not thy left hand know what thy right hand doeth; 4 so that thine alms-giving may be unseen: and thy Father who seeth the unseen will recompense thee.

5 And when thou prayest, thou shalt not be as the hypocrites; for they like to pray standing in the synagogues, and at the corners of the streets, that they may be seen by men. Truly, I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy private room, and having shut thy door, pray to thy Father who is unseen: and thy Father who seeth in the unseen will recompense thee.

7 But when praying, use not vain repetitions, as the hypocrites do; for they think that they will be heard by their many words. 8 Be not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name.

10 Thy kingdom come. Thy will be done on earth as it is in heaven.

11 Give us today our needful food.

12 And forgive us our debts as we also have forgiven our debtors.

13 And \*bring us not into a test-

ing, but deliver us from the evil one.

14 For if you forgive men their trespasses, your heavenly Father will also forgive you; 15 but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 And when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Truly I say to you, they have in full their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 so that thou mayest not appear to men to be fasting, but to thy Father who is in the unseen; and thy Father who seeth in the unseen, will recompense thee.

19 Lay not up for yourselves, treasures on the earth, where moth and rust doth destroy and where thieves break through and steal. 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth destroy and where thieves do not break through and steal. 21 For where your treasure is, there will your mind be also.

22 The lamp of the body is the eye; if therefore thine eye be good, thy whole body will be well lighted. 23 But if thine eye be bad, thy whole body will be dark. If therefore the light that is in thee be darkness, how great is that darkness!

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\*13. "Bring us not into a testing." The Lord's prayer is wonderful in the abundance of spiritual truths it involves and suggests. And yet how commonly it is thoughtlessly repeated, parrot-like, even in "church services." The regenerated soul appreciates the significance of this petition. Christ had just lately passed through an experience of testing, when after being in that lonely wilderness for 40 days, he was met by the Devil to be "tested in all respects like ourselves." He did it for our sake, and proved God's truth stated in 1 John 3:9—"Every one who has been begotten of Jehovah does not sin." The real Christian, not one who is merely a religious moralist, but he who is truly regenerated, becomes a partaker of the divine nature and abhors sin. But he needs to increase in the knowledge of God, as in his ignorance he may do that which is wrong, though not sinning. Therefore wanting to please God in every thing, he utters this negative appeal to the Father—"Bring us not into a testing;" and then in trustfulness he makes his real or positive appeal—"but deliver us from the evil one."



24 No one can serve two masters; for either he will refuse to fulfil his obligations to one, and fulfil his obligations to the other; or he will hold to one, and slight the other. Ye cannot serve God and Mammon. 25 On this account I say unto you, Be not anxious about your life, what ye shall eat or what ye shall drink; nor about your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Consider the birds of the air, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are ye not much more precious than they? 27 And which of you by being anxious can add a single measure of time to his life? 28 And why are ye anxious about raiment? Observe the lilies of the field, how they grow; they toil not, neither do they spin. 29 But I tell you, that not even Solomon in all his glory was arrayed like one of these. 30 If then God so clothes the grass of the field, existing today and tomorrow is cast into the oven, will he not much more clothe you, O ye of little faith? 31 Therefore, be not anxious, saying: What shall we eat? or, What shall we drink? or, Where-with shall we be clothed? 32 For after all these things do the heathen seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the government of God, and his righteousness; and all these things shall be added unto you. 34 Therefore, be not anxious for the morrow; for the morrow will have its own cares. Its own trouble is enough for each day.

**7.** Judge not, that ye may not be judged. 2 For in accordance with what decision you judge, ye will be judged; and in accordance with what measure ye mete, it will be measured unto you. 3 And why

beholdest thou the splinter that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother: Let me pull the splinter out of thine eye; and behold, a beam is in thine own eye? 5 O hypocrite! first pull out the beam out of thine own eye; and then thou wilt see clearly to pull the splinter out of thy brother's eye.

6 Give not sacred things to the dogs, nor cast your pearls before the swine, lest they trample them under their feet, and then turn and rend you.

7 Ask, and it will be given to you; seek, and ye will find; knock, and it will be opened to you. 8 For every one that asketh receives; and he that seeketh finds; and to him that knocketh it will be opened. 9 Indeed, what man among you, who, if his son asks for bread, will give him a stone? 10 And if he asks for a fish, will give to him a serpent? 11 If ye then, being evil, know how to give good gifts to your sons and daughters, how much more will your Father who is in heaven give good things to those who ask him?

12 In all things, therefore, whatever ye would that men should do to you, do ye even so also to them; for this is the teaching of the law and the prophets.

13 Enter ye in through the narrow gate; for wide is the gate, and broad the road that leadeth into perdition, and many are those entering therein. 14 For narrow is the gate and difficult the road that leadeth into life, and few are those who find it.

15 Beware of false teachers who come to you in sheep's clothing, but inwardly they are ravenous wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 So every good tree

bringeth forth good fruit; but a diseased tree bringeth forth bad fruit. 18 A good tree cannot bring forth evil fruit, neither can a diseased tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is cut down, and is cast into the fire. 20 Therefore by their fruits ye shall know them.

21 Not all those who say unto me, Lord, Lord, shall enter into the kingdom of heaven; but he who does the will of my Father who is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not taught in thy name? and in thy name have cast out devils? and in thy name done many mighty works? 23 And then I will declare unto them, I never knew you; depart from me, ye who work not in obedience to God's commands.

24 Every one therefore, whoever hears my teachings and doeth them. I will liken him to a wise husband who built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat against that house; but it fell not: for it was founded upon the rock. 26 And every one who hears my teachings and doeth them not, shall be likened to a foolish husband who built his house upon the sand; 27 and the rain descended, and the floods came, and the winds blew, and beat against that house, and it fell; and disastrous was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his teaching; 29 for he taught them as one having authority, and not as their scribes.

**8.** When he had come down from the mountain, great multitudes followed him. 2 And behold, there came a leper and bowed down to him, saying: Lord, if thou wilt, thou canst make me clean. 3 And Jesus put forth His hand, and touched him,

saying: I will; be thou clean. And immediately he was cleansed from his leprosy. 4 And Jesus saith unto him: See that thou tell no one; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto the people.

5 And Jesus having entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying: Lord, my servant lieth at home sick of the palsy, grievously afflicted. 7 And Jesus saith unto him: I will come and heal him. 8 And the centurion answering said: Lord, I am not worthy that thou shouldest come under my roof; but only speak the word and my servant shall be healed. 9 For I even am a man appointed under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 And Jesus hearing this was astonished, and said to those following: Truly I say unto you, with no one in Israel have I found such great faith. 11 And I tell you, that many will come from the east and the west, and will sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; 12 but the sons of the kingdom will be cast into the outer darkness; there will be the weeping and the gnashing of teeth. 13 And Jesus said unto the centurion; Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in that very hour.

14 And Jesus, coming into Peter's house, saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

16 When evening was come, they brought unto him many who were possessed with devils; and he cast out the spirits by a word, and healed

all that were sick; 17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: Himself took our infirmities, and bore our diseases.

18 Jesus seeing great multitudes about him, gave command to depart for the other side of the sea. 19 And one scribe coming, said unto him: Teacher, I will follow thee whithersoever thou goest. 20 And Jesus saith unto him: The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another, one of his disciples, said unto him: Master, permit me first to go and bury my father. 22 But Jesus said unto him: Follow me; and leave the dead ones to bury their own dead.

23 And having entered into a ship, his disciples followed him. 24 And there arose a great storm on the sea, so that the waves broke over the ship; but he was asleep. 25 And the disciples came and awoke him, saying: Lord, save us, or we perish. 26 And he saith unto them: Why are ye afraid, O ye of weak faith? Then arising, he rebuked the winds and the sea; and there was a great calm. 27 And the men marveled, saying: What kind of person is this, that even the winds and the sea obey him?

28 And coming to the other side, into the country of the Gadarenes, there met him two possessed with devils, coming from among the tombs, so exceeding fierce that no one could pass along by that road. 29 And they cried out, saying: What hast thou to do with us, O Son of Jehovah? Hast thou come here to torment us before the appointed time? 30 Now at some distance from them there was a herd of many swine feeding. 31 And the devils besought him, saying: If thou cast us out, send us away into the herd of swine. 32 And he

said to them: Go. And they coming out went into the swine; and behold, the whole herd rushed down the steep place into the sea and perished in the waters. 33 And they that fed them fled, and reaching the city, told all this, and about those possessed with devils. 34 And, behold, the whole city went out to meet Jesus; and when they saw him, they besought him to depart out of their borders.

9. So having entered into a ship, he passed over and came into his own city. 2 And they brought to him a paralytic, lying on a bed. And Jesus seeing their faith, said to the paralytic: Child, be of good cheer; thy sins are forgiven. 3 And some of the scribes said among themselves: This person blasphemes. 4 Jesus, knowing their thoughts, said: Why do you think evil in your minds? 5 For which is easier, to say: Thy sins are forgiven; or to say: Get up from your bed, and walk? 6 But that ye may know that the Son of man hath authority on earth to forgive sins, (then saith he to the palsied one) Arise, take up thy bed, and go into thy house. 7 And rising up he went into his house. 8 And the people seeing, were awe-struck, and glorified God who gave such authority to men.

9 And Jesus, passing on from thence, saw a man named Matthew sitting at the tax-office; and he saith unto him: Follow me. And rising up, he followed him. 10 And it occurred as he reclined at table in the house, behold many tax-gatherers and outcasts coming, reclined at table with Jesus and his disciples. 11 And the Pharisees observing it, said to his disciples: Why eateth your Teacher with tax-gatherers and outcasts? 12 But Jesus hearing it, said: They who are well have no need of a physician,

but they who are sick. 13 But go ye and learn what this meaneth: Mercy I desire, and not sacrifice. For I came not to call righteous persons, but outcasts.

14 Then came to him the disciples of John, saying: Why do we and the Pharisees fast, but thy disciples fast not? 15 And Jesus said to them: Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken from them, and then they will fast. 16 No one puts a patch of new cloth on an old garment; for such a patch taketh from the garment, and the rent is made worse. 17 Neither do persons put new wine into old wine-skins; else the skins burst and the wine runneth out and the skins are destroyed. But they put new wine into new skins, and both are preserved.

18 While he was speaking these things unto them, behold a ruler of a synagogue coming, bowed down to him, saying: My daughter is just now dead; but come and lay thy hand upon her, and she will live. 19 And Jesus arising, with his disciples, followed him.

20 And, behold, a woman, having a flow of blood for twelve years, coming behind him touched the border of his mantle. 21 For she said within herself: If I can only touch his mantle, I shall be cured. 22 But Jesus, turning and seeing her, said: Daughter, be of good cheer; thy belief hath cured thee. And the woman was made well from that hour.

23 And Jesus having come into the ruler's house, and seeing the flute-players and the people making lamentations, 24 he said unto them: Leave the room, for the little girl is not dead, but sleepeth. And they jeered at him. 25 But when the crowd was put out, he went in and took hold of

her hand, and the little girl arose. 26 And the report of this spread throughout all that region.

27 Jesus, passing on from thence, was followed by two blind persons, crying out, and saying: Have pity on us, Son of David. 28 And when he had come into the house, the blind persons came to him; and Jesus saith unto them: Believe ye that I am able to do this? They say to him: Yea, Lord. 29 Then he touched their eyes, saying: According to your belief be it done unto you. 30 And their eyes were opened. And Jesus strictly charged them, saying: Take heed, let no one know it. 31 But they, having departed, told about him in all that country.

32 And as these were going out, behold they brought to him a dumb man possessed by a devil. 33 And when the devil was cast out, the dumb spoke. The people marvelled, saying: It was never so seen in Israel. 34 But the Pharisees said: He casteth out devils through the prince of the devils. 35 And Jesus went about through all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease. 36 And seeing the multitudes, he was moved with compassion for them, because they were distressed and were scattered as sheep having no shepherd. 37 Then saith he unto his disciples: The harvest truly is abundant, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

**10.** And having called unto him his twelve disciples, he gave to them authority over unclean spirits, so as to cast them out, and to heal all manner of sickness and all manner of disease. 2 The names of the twelve apostles are these: First

Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John, his brother. 3 Philip, and Bartholomew; Thomas and Matthew the tax gatherer; James the son of Alphaeus, and Thaddeus. 4 Simon the Zealot, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying: Go not among the Gentiles, and enter not into any city of the Samaritans. 6 But go rather to the perishing sheep of the house of Israel. 7 And as ye go, preach, saying: The royal authority of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give. 9 Provide neither gold, nor silver, nor copper in your purses. 10 nor a provision bag for a journey, neither two coats, nor extra sandals, nor staff; for the workman is entitled to his maintenance. 11 And into whatever city or village ye enter, search out who in it is worthy; and remain with him till ye go thence. 12 And when ye come to a family, salute it. 13 And if the family be worthy, let your peace come upon it: but if it be not worthy let your peace return to you. 14 And if no one shall receive you, nor hear your words, when ye depart out of that house or city, shake off the dust which is on your feet. 15 Truly I say unto you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and innocent as doves. 17 But beware of [these wolfish] men, for they will deliver you up to councils, and they will scourge you in their synagogues; 18 and you will be brought before governors and kings on my account as a witness be-

fore them and to the Gentiles. 19 But when they deliver you up, be not anxious how or what ye shall speak; for it shall be given you in that hour what ye shall speak. 20 For it is not ye that shall speak, but the Spirit of your Father speaking through you.

21 Then brother will give over brother for death, and a father a child; and children will rise up against their parents and deliver them to death. 22 And on account of my name all people will refuse to fulfil to you the obligations which God requires of them; but he who stands firm to the uttermost, will be taken care of. 23 But when they persecute you in this city, flee into the next; and if in the next they persecute you, flee into another; for truly I say unto you, ye shall not have gone over the cities of Israel till the Son of man come.

24 A disciple is not above his teacher, nor a servant above his master. 25 It is enough for the disciple that he be as his teacher, and the servant as his master. If they have called the head of the house Beelzebul, how much more will they slander those of his household! 26 Fear them not therefore; for there is nothing concealed that shall not be revealed, and secret that will not be made known. 27 What I tell you in the darkness, speak ye in the light; and what is whispered into your ear, proclaim on the housetops. 28 And be not afraid of those who can kill the body, but are not able to kill the spirit; but rather fear him who is able to destroy both spirit and body in hell.

29 Are not two sparrows sold for a half-cent? Nevertheless not one of them shall fall to the ground without your Father's permission. 30 But even the hairs of your head are all taken account of. 31 Fear not therefore; ye are of more value than many sparrows.



32 Every one, therefore, who shall confess oneness with me before men, I also will confess oneness with him before my Father who is in heaven. 33 But whoever shall deny me before men, him I also will deny before my Father who is in heaven.

34 Think not that I came to send forth peace on the earth; I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. 36 And a man's enemies will be they of his own family.

37 He who loves father or mother more than me, is not worthy of me; and he who loves son or daughter more than me, is not worthy of me. 38 And he who does not take his \*cross and follow after me, is not worthy of me. 39 He who wins his life shall lose it; and he who loses his life for my sake shall win it.

40 He who receiveth you receiveth me; and he who receiveth me receiveth him who sent me. 41 He who receiveth a prophet because he is a prophet, will receive a prophet's reward; and he who receiveth a good man because he is a good man, will receive a good man's reward. 42 And whoever shall give to one of these humble ones only a cup of cold wat-

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\* "Cross," the symbol of death, is used here as symbolizing the death of the human or natural spirit, which must be (as stated in Gal. 2:20) "crucified with Christ" in the case of all true followers of Christ. All such when they became Christians, accepted the atonement, took their cross, and confessed that as to themselves, they were dead, i. e., eternally separated from God, and were His enemies and could do nothing right in His sight. Instantly then, upon being regenerated and made new creatures in oneness with Christ, they truly say, with Paul, "Nevertheless I live, yet no longer I, but Christ liveth in me."

er, because he is a disciple, truly I say to you, he shall not lose his reward.

**11.** And it came to pass when Jesus had finished instructing his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now John having heard in the prison about the works of Christ, having sent two of his disciples, 3 said to him: Art thou the "Coming One", or are we to look for another? 4 Jesus answering said unto them: Go and tell John what ye hear and see. 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he who shall not find occasion of stumbling in me.

7 And as these were going on their way, Jesus began to say unto the multitudes concerning John: What went ye out into the wilderness to look at? A reed shaken by the wind? 8 But what went ye out to see? A man clothed in soft raiment? Behold, they who wear soft clothing are in kings' houses. 9 But what went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. 11 Truly I say unto you, Among those born of women there hath not risen a greater than John the immerser; yet he who is least in the kingdom of heaven is greater than he. 12 And from the days of John the immerser until now the kingdom of heaven is taken by desperate earnestness and the earnest secure it. 13 For all the prophets and the law taught until John. 14 And if ye are willing to receive it, this is Elijah who was to

come. 15 He having ears, let him understand. 16 But whereunto shall I liken this generation? It is like to boys sitting in the markets, and calling unto their fellows, 17 saying: We have played the flute unto you, and ye have not danced; we have wailed unto you, and ye have not lamented. 18 For John came neither eating nor drinking and they say: He hath a devil. 19. The Son of man came eating and drinking, and they say: Behold a gluttonous man and a winebibber, a friend of tax-gatherers and outcasts. But wisdom is justified by its children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sack cloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time [when the seventy two returned], Jesus responding said: I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and learned and hast revealed them unto babes. 26 Yes, Father because thus it was well-pleasing in thy sight.

27 All things are delivered unto me by my father; and no one knoweth the Son, but the Father, neither knoweth any one the Father, except the Son,

and he to whomsoever the Son may be willing to reveal him.

28 Come unto me, all ye that labor, and are heavy laden, and I will cause you to rest. 29 Take my yoke upon you, and learn of me, for I am gentle and humble in mind; and ye shall find rest for your souls. 30 For my yoke is easy, and my burden is light.

**12.** On one occasion about that time, Jesus passed through a grainfield on the sabbath; and his disciples being hungry, began to pluck off heads of grain and to eat. 2 But the Pharisees observing it said to him: See, thy disciples do that which it is not lawful to do upon the sabbath. 3 But he said unto them: Have ye not read what David did when he was hungry and those who were with him; 4 how he entered into the house of God, and did eat the showbread, which it was not lawful for him to eat, nor for those who were with him, but only for the priests? 5 Or have ye not read in the law, that on the sabbath the priests in the temple violate the law of the sabbath, and are blameless? 6 But I say unto you, that one greater than the temple is here. 7 If then ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the innocent; 8 for the Son of man is Lord of the sabbath.

9 And passing on from thence, he went into their synagogue. 10 And behold, a man was there having a withered hand. And they asked Jesus, saying: Is it lawful to heal on the sabbath? that they might accuse him. 11 And he said unto them: What man among you, who having one sheep, and if it fall into a pit on the sabbath, will not lay hold of it, and lift it out? 12 How much more precious is a man than a sheep? Therefore it is lawful to do good on the sabbath,

13 Then saith he to the man: Stretch forth thine hand. And he stretched it forth; and it was restored whole like the other.

14 The Pharisees going out held a council against him, how they might \*destroy him. 15 But Jesus knowing it withdrew from thence; and great multitudes followed him, and he healed them all; 16 but he charged them not to blaze abroad his doings. 17 Thus fulfilling what was spoken through Isaiah the prophet, saying: 18 Behold my servant, whom I have chosen; my beloved, in whom I delight; I will assign my Spirit to him, and he shall proclaim a time of choosing for the Gentiles. 19 He will not strive, nor cry aloud; nor will any one hear his voice in the streets. 20 A bruised reed he will not break, and smouldering flax he will not quench, until he bring forth the choosing into a victory. 21 And in his name will the Gentiles hope.

22 Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, so that the dumb man both spoke and saw. 23 And all the people were amazed, and said: Can this be the Son of David? 24 But the Pharisees hearing them, said: This one doth not cast out devils, except through Beelzebul, the prince of the devils. 25 But Jesus, knowing their thoughts, said unto them: Every kingdom divided against itself is desolated; and every city or family divided against itself, can not stand firm. 26 And if Satan casts out Satan, he is divided against himself; how then can his kingdom stand? 27 And if I by Beelzebul cast out devils, by whom do

your sons cast them out? 28 Therefore they shall be your judges. But if I cast out devils through God's Spirit, then the royal authority of Jehovah hath unexpectedly come among you.

29 How can any one enter into a strong one's house and carry off his goods, unless he first bind the strong one? And then he can plunder his house.

30 He who is not with me, is against me; and he who gathereth not with me, scattereth abroad. 31 Therefore, I say unto you, all sin and evil-speaking may be forgiven to men; but evil speaking against the Holy Ghost will not be forgiven. 32 And whoever speaketh a word against the Son of man, it shall be forgiven him; but whoever speaketh against the Holy Ghost, it will not be forgiven him, neither in this nor in the coming age.

33 Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad; for by the fruit the tree is known. 34 O ye brood of vipers, how can ye, being evil, say what is good? for from what fills the mind, that the mouth speaks out. 35 The good man out of his good treasure puts forth good things; and the evil man out of his evil treasure puts forth evil things. 36 But I say unto you, that every idle word which men shall speak, they will be held accountable for it in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then some of the scribes and of the Pharisees answered him saying: Teacher we desire to see a sign from thee. 39 But he answering said to them: An evil and unfaithful generation seeketh after a sign; and no sign will be given it, but the sign of the prophet Jonah. 40 For just as Jonah was three days and three nights in

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\*14 "destroy him." What a reproach upon human nature, for men to hold that it was a mortal sin to heal disease on a Sabbath and yet on that same day they plot to destroy him who "went about doing good."

the belly of the great fish, so will the Son of man be \*three days and three nights entombed in the earth. 41 The Ninevites will rise up in the judgment with this generation and shall condemn it; for they repented in consequence of the preaching of Jonah; and behold, a greater than Jonah is here. 42 The queen of the south will rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

43 Now when the foul spirit has gone out of a man †[who has resolved to reform], it roams about through barren places seeking a resting-place, and finds it not. 44 Then he saith: I will return to my house from whence I came; and coming he finds it unoccupied †[by a holy spirit], but swept [of immorality] and garnished †[with beautiful mottoes and even Scripture texts]. 45 Then the unclean spirit goes, and takes with itself seven other spirits more wicked than itself, and entering in they abide there; and the last state of that man becomes worse than the first. So will it also be with this wicked generation.

46 While he was yet speaking to the people, behold, his mother and his brothers stood without, desiring to

speak to him. 47 Then one said unto him: Behold, thy mother and thy brothers stand without, to speak to thee. 48 But he answering said unto him that told him: Who is my mother? and who are my brothers? 49 And extending his hand toward his disciples, he said: Behold my mother and my brehtren! 50 For whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

**13.** That same day, Jesus having gone out of the house, sat by the seaside. 2 And great crowds gathered about him, so that he went into a boat and sat there, while all the multitude stood on the shore. 3 Then he spoke many things unto them in parables, saying: Behold, the sower went forth to sow. 4 And in sowing, some seeds fell on the path, and the birds came and ate them. 5 And others fell on rocky places, where they had not much earth; and forthwith they sprang up, because there was no depth of earth; 6 and when the sun was risen, they were scorched; and by not having root, they withered away. 7 And others fell among thorns; and the thorns grew up and choked them. 8 But others fell on good ground, and brought forth grain, some an hundred-

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\*40. Here Christ says very exactly and definitely—"Three days and three nights;" and then even repeats it, so that there can be no misstatement of words. And yet there are Bible commentators who set aside the positive words of Christ, and prefer what they claim is a Jewish fiction that counts the fraction or a day as a day, and so even an hour is the same as a whole day of 24 hours. Hence they declare that Christ was in the tomb at the very longest, about 37 hours, instead of three days and three nights as Christ said. They claim about one hour interment on Friday evening, 24 hours on Saturday, and about 12 hours from Saturday sunset, when the Jewish weekly Sabbath closed, to sun-rise of the first day of the week. See John 13:1, note.

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† 43-44 Words in brackets are not a part of the Scriptures, but supplied by the translator to show the application of the Scriptures to a self-reformed or a religious man; both of which are very different persons from a man regenerated by the Holy Ghost and thus occupied by a holy spirit.

fold, some sixty, some thirty. 9 He who hath ears, let him hear.

10 And the disciples came, and said unto him: Why speakest thou unto them in parables? 11 He answering said unto them: Because it is given unto you to know the hidden truths of the kingdom of heaven, but to them it is not given. 12 For whosoever uses what he hath, to him shall be given, and he shall have abundance; but whosoever uses not what he hath from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; because they seeing, perceive not; and hearing they heed not; neither do they understand. 14 And in them is fulfilled the prophecy of Isaiah which saith; By your ears ye will hear, and not at all understand; and by your eyes ye will see, and not at all perceive. 15 For the mind of this people is become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should perceive with their eyes, and hear with their ears, and should understand with their mind and should turn, and I should heal them. 16 But blessed are your eyes, for they see; and your ears, for they hear. 17 For truly I say unto you, That many prophets and righteous men have desired to see the things which ye see, and saw them not; and to hear what ye hear, and heard them not.

18 Listen ye, therefore, to the parable of the sower. 19 When any one heareth the word of the kingdom, and considers it not, then cometh the evil one and snatcheth away that which was sown in his mind. This represents truth sown on the path. 20 Truth sown on rocky places, is when one heareth the word, and immediately with joy receiveth it; 21 but not seriously receiving the truth into his very life, he is but

temporarily impressed; and when trial or persecution arises because of the word, he immediately loses all his interest in the truth. 22 That sown among thorns is illustrated by him who heareth the word, but the cares of this world, and the deceitfulness of riches, choke the word, and it becometh unfruitful. 23 But that sown on good ground is this; when one heareth and understandeth the word and it actually bears fruit and yields some a hundredfold, some sixtyfold and some thirtyfold.

24 Another parable he gave them saying: The kingdom of heaven may be compared to a man sowing good seed in his field; 25 but while men slept, his enemy came and sowed tares among the wheat and went away. 26 When the blade sprang up and put forth the grain, then appeared also the tares. 27 And the servants of the farmer came and said to him: Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 He said unto them: An enemy hath done this. The servants said unto him: Wilt thou then that we go and gather them up? 29 But he said: Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

31 Another parable put he forth unto them, saying: The kingdom of heaven is like to a mustard seed, which a man planted in his field; 32 which indeed is one of the least of all seeds; but when it is grown, it is the greatest of the herbs, and becomes a tree, so that the birds of the air come and roost among its branches.

33 Another parable spoke he unto them; The kingdom of heaven is



like unto leaven, which a woman took, and mixed in three measures of flour, till the whole was leavened.

34 All these things Jesus spoke to the people in parables; and without a parable spoke he nothing to them; 35 that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables; I will utter things which have been hidden from the foundation of the world.

36 Then Jesus leaving the multitude went into the house; and his disciples came unto him, saying: Explain unto us the parable of the tares of the field. 37 He answering said unto them: He that soweth the good seed is the Son of man; 38 the \*field is the world; the good seed are the sons of the kingdom; but the tares are the sons of the Evil One; 39 and the enemy that soweth them is the Devil. The harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned with fire; so shall it be in the end of this world. 41 The Son of man will send forth his angels, and they will gather out of his kingdom all stumbling-blocks and those working in disobedience to God's commands, 42 and will cast them into the furnace of fire; there will be the wailing and the gnashing of teeth. 43 Then will the righteous shine forth as the sun in the kingdom of their Father. He having ears, let him hear.

44 Again, the kingdom of heaven is like unto a treasure concealed in a field, which a man finding he covers up again, and from his joy he goes and selleth all that he hath, and buy-

eth that field.

45 Again, the kingdom of heaven is like unto a man who is a merchant seeking choice pearls; 46 who having found one very precious pearl, went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a seine cast into the sea, and enclosing fish of every kind; 48 which when it is full they draw up on the beach, and sitting down they gather the good into vessels, but the bad they throw away. 49 Thus also will it be in the end of the world. The angels will go forth, and separate the evil from the righteous, 50 and will throw them into the furnace of fire; there will be the wailing and the gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them: Therefore every teacher instructed in the things of the kingdom of heaven, is like unto a man who is a householder, who bringeth forth out of his treasury things new and old.

53 And it came to pass when Jesus had finished these parables, he departed thence. 54 And coming into his own country, he so taught them in their synagogue, that they were astonished, and said: Whence hath he this wisdom, and these miraculous powers? 55 Is not this the carpenter's son? is not his mother called Mary? and his brothers, James, and Joseph, and Simon, and Judas? 56 and his sisters, are they not all with us? Whence then hath he all these things? 57 And they were offended in him. But Jesus said unto them: A prophet is not without honor, except in his own country, and in his own house. 58 And he did not many miracles there, because of their unbelief.

**14.** Herod the tetrarch heard of the fame of Jesus at that

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\*30 and 38. "The field is the world," not the Church or churches; as the Church of Christ is to be without "spot, or wrinkle, or any such thing." (Eph. 5:27.) Hence we are taught in the letter to the church at Corinth (I Cor. 5:13): "Put out from among yourselves the evil person."

time, 2 and said unto his attendants: This is John the immerser; he is risen from the dead, and therefore these miracles are done by him.

3 For Herod having seized John, had bound him and put him in prison, on account of Herodias, his brother Philip's wife. 4 Because John had said to him: It is not lawful for thee to have her. 5 And though Herod wanted to kill him, he was afraid of the people, because they regarded John as a prophet. 6 But when Herod's birthday was being observed, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask. 8 And she, being urged on by her mother, said: Give me here on a plate, the head of John the immerser. 9 The king was distressed, but on account of the oath and the guests, he commanded it to be given her. 10 And he sent and beheaded John in the prison. 11 And his head was brought on a plate and given to the girl, and she carried it to her mother. 12 Then John's disciples coming, took away the corpse, and buried it; and they went and told Jesus. 13 When Jesus heard about it, he privately withdrew from thence by boat, into a lonely place.

When the multitudes heard thereof, they followed after him from the cities on foot. 14 And Jesus coming forth, saw a great multitude, and he had compassion toward them, and he healed their sick.

15 And when it was about 3 o'clock, his disciples came to him, saying: This is a desert place and the day is now far spent; send the multitude away, that they may go into the villages, and buy themselves food. 16 But Jesus said unto them: They need not depart; give ye them to eat. 17 And they say unto him: We have nothing here but five loaves, and two fishes. 18 And

he said: Bring them hither to me. 19 And having commanded the crowds to sit down on the grass, he took the five loaves, and the two fishes, and looking up to heaven, he gave thanks, and breaking the loaves he gave them to his disciples, and the disciples to the multitude. 20 And they did all eat and were filled; and they took up of the broken pieces that remained twelve baskets full. 21 Those who had eaten were about five thousand heads of families beside women and children.

22 And immediately Jesus constrained his disciples to get into a boat and go before him for the other side, while he sent the multitudes away. 23 And having sent away the multitudes, he went up into the mountain by himself to pray; and when the evening was come he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying: It is an apparition; and they cried out for fear. 27 But immediately he spoke to them saying: Be of good cheer; it is I, be not afraid. 28 And Peter answering him said: Lord, if it is thou, bid me come to thee on the water. 29 And Jesus said: Come, And Peter descending from the ship, walked on the water and went to Jesus. 30 But seeing the boisterous wind, he became frightened, and beginning to sink, he cried out, saying: Lord save me. 31 And immediately Jesus stretching forth his hand, took hold of him, and said: O thou of little faith, why didst thou doubt?

32 And when they had gotten into the ship, the wind ceased. 33 Then those in the ship worshipped him, saying: Of a truth, you are indeed

God's Son. 34 And having crossed over, they came into the land of Gennesaret. 35 And the head men of that place, recognizing him, sent out word into all that region round about. And they brought unto him all that were diseased, 36 and besought him that they might only touch the border of his mantle; and as many as touched him were made well.

**15.** Then came to Jesus scribes and Pharisees from Jerusalem, saying: 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands before they eat food. 3 Jesus answering, said to them: Why also do you transgress the commandment of Jehovah by your tradition? 4 For Jehovah said: Honor thy father and thy mother; and he who speaks evil of father or mother, let him be put to death. 5 But ye say: Whoever shall say to his father or mother, Whatsoever I have that could be used by me for thy assistance, is dedicated to Jehovah; 6 then he shall in no wise honor his father or his mother. You set aside the command of Jehovah by your tradition. 7 O hypocrites, rightly did Isaiah prophesy of you, saying: 8 This people honor me with their lips, but their spirit is far from me. 9 But it is useless to worship me, when teaching as doctrines the precepts of men.

10 And having called to him the multitude, he said unto them: Listen, and understand. 11 Not that which enters into the mouth defileth the man; but that which goeth forth out of the mouth, this defileth the man.

12 Then his disciples coming, said to him: Knowest thou that the Pharisees, when they heard thy words were offended? 13 Jesus replied: Every plant, which my heavenly Father hath not planted, shall be rooted up. 14

Let them alone; they are blind leaders of the blind. And if the blind guide the blind, both will fall into the pit.

15 Then Peter replying said unto him: Explain unto us this parable. 16 And Jesus said: Are ye also yet without understanding? 17 Do ye not understand that whatsoever entereth in at the mouth goeth into the belly, and is then expelled from the body? 18 But the things that proceed out of the mouth come from the mind, and they defile the man. 19 For out of the \*mind come forth evil thoughts, murders, adulteries, fornications, thefts, false-witnessings, evil-speakings. 20 These are the things which defile a man; but to eat with unwashed hands defileth not a man.

21 Then Jesus going from thence, withdrew into the region of Tyre and Sidon. 22 And behold, a woman of Canaan came out from that district and cried unto him, saying: Have mercy on me, O Lord, Son of David; my daughter is grievously possessed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying: Relieve her of her trouble; for she crieth after us. 24 But he answering said: I was

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\*19. The mind has "thoughts" not the heart; hence mind is the correct word to use. We should use even words to the honor and glory of God, and not according to the mistaken notions of the ancients. Christ and the apostles needed to use familiar words as then only understood by their hearers, although based on wrong beliefs. Hence heart, kidneys (reins), and bowels even, were used according to the false ideas of the people of that time. But now, as it is generally known that those ancient notions are false, there is no reason for using those words in their false sense. The Bible is intended to teach truth, and hence translators should now use words in their true sense, as the reason for using them in their ancient sense no longer exists

not sent except for the lost sheep of the house of Israel. 25 Then she came and worshipped him, saying: O Lord, help me. 26 But he answering said: It is not proper to take the children's bread and cast it to the dogs. 27 Then she said: True, Lord; but even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answering said to her: O woman, great is thy faith; be it done for thee just as thou desirest. And her daughter was restored perfectly from that moment.

29 Departing thence, Jesus came near to the Sea of Galilee; and going up into the mountain, he sat down there. 30 And there came to him great multitudes, having with them lame, blind, deaf, maimed, and many others, and they laid them at the feet of Jesus, and he cured them; 31 so that the multitudes were awe-struck; as they beheld the dumb speaking, the maimed whole, the lame walking and the blind seeing; and they glorified the God of Israel.

32 Then Jesus, having called to him his disciples, said: I have compassion on the multitude, because they have remained with me now three days, and have nothing to eat; and I will not send them away fasting lest they faint on the way. 33 And his disciples say to him: Whence can we, in a desert place, get bread enough to satisfy so great a multitude? 34 And Jesus saith to them: How many loaves have ye? And they said: Seven, and a few small fishes. 35 And he commanded the multitude to sit down on the ground. 36 And taking the seven loaves and the fishes, he gave thanks and then broke and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled; and they took up of the broken pieces that remained, seven large baskets full. 38 And they

who ate were four thousand heads of families, besides women and children. 39 And having dismissed the people, he went into the boat, and came into the borders of Magdala.

**16.** Here the Pharisees and Sadducees came, and tempting, they asked him to show them a sign from heaven. 2 But he answering said to them: \* 4 An evil and unfaithful generation seeketh after a sign; and no sign shall be given to it, except the sign of Jonah. And turning from them, he departed.

5 His disciples in going to the other side of the sea, had forgotten to take bread with them. 6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and the Sadducees. 7 And they reasoned among themselves, saying: It is because we have not brought bread. 8 But Jesus knowing it, said: Why reason ye among yourselves, O ye of little faith, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves for the five thousand, and how many baskets ye took up? 10 Neither the seven loaves for the four thousand, and how many large baskets ye took up? 11 How is it that ye do not understand that I spoke not to you concerning bread, but that ye should beware of the leaven of the Pharisees and Sadducees. 12 Then they understood that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

13 And having come into the region of Caesarea Philippi, Jesus asked his disciples, saying: Who do men

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\*2. The words of the common version from here to the end of verse 3, are omitted because they are not found in the oldest and most important manuscripts and versions of the Bible.

say that the Son of man is? 14 And they said: Some say thou art John the immerser: and others, Elijah; and others say Jeremiah, or one of the prophets. 15 He says to them: But who do you say that I am? 16 And Simon Peter answering, said: Thou art the Christ, the Son of the living Jehovah. 17 And Jesus answering said to him: Blessed art thou, Simon Bar-Jonas; for flesh and blood hath not revealed this unto thee, but my Father who is in heaven. 18 And I also say to thee, that thou art a \*stone; also, upon this \*rock I will build my church, and the gates of hades shall not prevail against it. 19 I will give unto †you [my church] the keys of the kingdom of heaven; and whatever you shall bind on earth, shall be bound in heaven; and whatever you shall loose on earth, shall be loosed in heaven. 20 Then he charged his disciples that they should tell no one that he is the Christ.

21 From that time began Jesus to show unto his disciples, that he must go into Jerusalem, and suffer many

things from the elders, and chief priests, and scribes, and be killed, and be raised again the third day. 22 Then Peter, taking him aside, began to remonstrate with him, saying: Be it far from thee Lord; this shall not be to thee. 23 But he turning, said unto Peter: Get you back away from me Satan; thou art an offense unto me, for thou considerest not the things of Jehovah, but those of men.

24 Then said Jesus to his disciples: If any one desires to come after me, let him deny himself and undergo ‡his cross and follow me. 25 For whosoever will save his life, shall lose it; and whoever will lose his life for my sake, shall find it. 26 For what is a man profited, if he shall gain the whole world, and forfeit his life? or what will a man give in exchange for his life? 27 For the Son of man will come in the glory of his Father with his angels; and then he will reward every one according to

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‡24. i. e. his crucifixion with Christ. See Gal. 2:20.

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\*18. A stone—rock. The Greek word usually rendered “Peter” in this verse, is *petros*; but there is no indication that it was intended to be used here as the name of a person. The word specially means—a *stone*, never, *rock*.

A different Greek word, here rendered “rock” is *petra*, and is properly translated *rock*—a great mass, solid, firm, and put in the place where found, only by the hand of God. Rock, when detached and loose, is stone, *petros*; when stone is cut and given shape, it is called *lithos*. *Petra*, is not the name of a person, especially it could not be applied to Peter, because it is not a *masculine* noun. Christ used the term “rock” in this verse, as representing the great truth just revealed by the Father—that Jesus was the Christ, the Son of the living Jehovah. Upon this great foundation truth Christ has built his Church. Peter, like the other apostles, was one of the important *stones* in the Church, the super-structure; but he was not the *rock* upon which the Church was built. See I Pet. 2:5 where the stones (*lithos*) in the super-structure are spoken of.

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†19 You, my church. It is stated in verse 13 that Jesus “asked his disciples.” Simon Peter, as their spokesman on this occasion, as in a number of other instances (See Mat. 17:4, Luke 18:28, John 6:67-69, Acts 1:15, 2:14, and 5:2-3), answered for them, they who constituted the nucleus of Christ’s church on earth. In Mat. 18:17-18, where Christ twice uses the word “church”, Christ himself proves that the word “you” refers to his church, and is applied here to Peter only as the spokesman of the Apostles; and this is confirmed by John 20:19-23.



his conduct. 28 Truly I say unto you, There are some standing here, who shall not taste of death, till they see the Son of man coming in his royal authority.

**17.** Six days later Jesus taketh with him Peter, James, and John his brother, and privately conducted them up into a high mountain. 2 And he was transformed before them: and his face did shine as the sun, and his raiment became white as the light. 3 And, behold, there appeared unto them Moses and Elijah talking with him. 4 Then Peter, addressing Jesus, said: Lord, it is good for us to be here, if thou wilt, I will make here three tabernacles, one for thee, and one for Moses, and one for Elijah. 5 While he was yet speaking, behold a bright cloud came over them; and out of the cloud came a voice, saying: This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their faces, and were greatly dismayed. 7 And Jesus coming near, touched them, and said: Arise, and be not dismayed. 8 And lifting up their eyes, they saw no one, except Jesus only.

9 And as they were coming down from the mountain. Jesus charged them saying: Tell the vision to no one, until the Son of man be risen from the dead.

10 And his disciples asked him, saying: Why then say the scribes that Elijah must first come? 11 And Jesus answering said unto them: Elijah indeed comes first and will restore all things. 12 But I say unto you, That Elijah has come already and they knew him not, but they did in his case whatever they desired. Likewise shall also the Son of man suffer at their hands. 13 Then the disciples understood that he spoke unto them concerning John the immerser.

14 And when they were come to the multitude, there came to him a man, kneeling down to him, and saying: 15 Lord, have pity on my son; for he is epileptic, and suffers grievously; for often he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Jesus answering said: O unbelieving and perverse generation, how long shall I be with you? how long shall I bear your unbelief? bring him here to me. 18 And Jesus rebuked the devil; and he came out of him, and the boy was cured from that hour. 19 Then the disciples coming to Jesus apart, said: Why could not we cast him out? 20 And Jesus said unto them; Because of your unbelief, for truly I say unto you, If ye have faith as a grain of mustard seed, ye could say unto this mountain, Remove hence to yonder place, and it would remove; and nothing would be impossible unto you.

22 While they were going about in Galilee, Jesus said unto them: The Son of man is about to be delivered into the hands of men; 23 and they will put him to death; and the \*third day he shall be raised up. And they were exceedingly sorrowful.

24 And when they were come into Capernaum, those who received the Temple tax came to Peter, and said:

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\*23. The Jewish day closed about 6 o'clock in the evening, while the Roman, like our day, closed at midnight. Matthew being a tax-gatherer for the Romans, and hence doing business with them according to their time system, would naturally include the time from 6 o'clock to midnight as part of the "third day," although it was really AFTER the third day, according to the Jewish reckoning. Mark, a strict Jew, in Mk. 8:31 and other passages, always says "after three days." So as Christ was entombed Wednesday evening before 6 o'clock, he was entombed "3 days and 3 nights" just as he stated in Mat. 12:40. See note to Mark 14:12.

Doth not your master pay the Temple tax? 25 He saith, Yes. And when he came into the house, Jesus spoke first to him saying: What thinkest thou Simon? of whom do the kings of the earth take taxes or tribute? from their own sons or from strangers? 26 Peter saith unto him: From strangers. Jesus said to him: Then the sons are exempt. 27 However, that we may not offend them, go and cast a hook into the sea, and take the fish that first cometh up; and when thou hast opened its mouth, you will find a shekel; that take, and give it to them for me and thee.

**18.** At that time came the disciples unto Jesus, asking: Who is the greatest in the kingdom of heaven? 2 And Jesus having called a little child to him, placed it in the midst of them, 3 and said: Truly I say unto you, Unless you be changed and become as little children, you can not enter into the kingdom of heaven. 4 Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoever shall receive in my name one such as is like a little child, receiveth me. 6 But whoever shall cause to stumble one of these humble ones who believe in me, it would be better for him that a millstone were hanged about his neck, and that he should be sunk in the depth of the sea.

7 Woe to the world on account of stumbling-blocks, for stumbling-blocks there will be; but woe to that man by whom the occasion of the stumbling comes.

8 And if thy hand or thy foot causes thee to stumble, cut it off, and cast it from thee. It is better for thee to enter into life maimed or lame, rather than having two hands or two feet to be cast into the everlasting fire. 9 And if thine eye causes you to stum-

ble, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, rather than having two eyes, to be cast into the Gehenna of fire.

10 Take heed that ye despise not one of these humble ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven. 12 What think ye? If a man have an hundred sheep, and one of them should go astray, doth he not leave the ninety and nine on the hills, and seeketh that which is gone astray? 13 And if he succeeds in finding it, truly I say unto you, he rejoiceth more over it than over the ninety and nine which went not astray. 14 So it is not the will of your Father who is in heaven, that one of these humble ones should perish.

15 If thy brother does wrong against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that by the mouth of two or three witnesses every word may be proved. 17 And if he shall disregard them, tell it unto the church; and if he disregard the church also, let him be unto thee as a heathen and an outcast. 18 Truly I say unto you, Whatever\*you [as my church] shall bind on earth shall be bound in heaven; and whatever you shall loose on earth shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth concerning any thing that they shall ask, it shall be done for them by my Father who is in heaven. 20 For where two or three are gathered together with reference to my name there am I in the midst of them.

21 Then Peter coming to him said:

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\*18 See John 20:19-23.

Lord, how often shall my brother do wrong against me and I forgive him? till seven times? 22 Jesus saith unto him: I say not unto thee, until seven times, but, until seventy times seven.

23 As to this matter, the kingdom of heaven may be compared to a king, who desired to make a settlement with his servants. 24 And when he had begun to reckon, one was brought to him who owed ten thousand \*talents. 25 But as he was unable to pay, his lord commanded him to be sold, and his wife, and the children, and all that he had, and payment to be made. 26 Then the servant falling down, prayed him, saying: O Sir, have patience with me and I will pay thee all. 27 Then the lord of that servant, being moved with compassion released him, and let him off from the debt. 28 But that servant going out, found one of his fellow servants who owed him a hundred \*denaries; and seizing him by the throat said: Pay me what thou owest. 29 Then his fellow servant falling at his feet besought him, saying: have patience with me, and I will pay thee. 30 But he would not; but went and cast him into prison, till he should pay what he owed. 31 When his fellow servants saw what was done, they were very sorry, and going unto their lord they told him all that was done. 32 Then his lord having called him, said unto him: O wicked servant, I let thee off from all that debt of thine, because thou didst entreat me; 33 shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the jailers, till

he should pay all that he owed. 35 So also will my heavenly Father do unto you, if ye do not sincerely forgive every one his brother.

**19.** When Jesus had finished these teachings, he departed from Galilee and came into the borders of Judaea, beyond the Jordan. 2 And great multitudes followed him, and he healed them.

3 Then Pharisees came unto him, to test him, and said: Is it lawful for a man to put away his wife for every cause? 4 And he answering said to them: Have ye not read, that he who created them, from the beginning made them male and female, 5 and said: For this reason shall a man leave his father and mother, and shall be united with his wife, and the two shall be for one flesh? 6 Consequently they are no longer two, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him: Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them: Moses, because of your depravity, suffered you to put away your wives, but from the beginning it was not so. 9 And I say unto you: Whoever shall put away his wife, except on account of her unchastity, and shall marry another, commits adultery; and he who marries her that is put away, commits adultery. 10 His disciples say to him: If the case of the man with the woman is so, it is better not to marry. But he said unto them: Not all can receive this teaching, except those to whom it is given. 12 For there are eunuchs who were so born from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who made themselves as such, for the sake of the kingdom of heaven. He who is able to receive this, let him receive it.

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\*24 and 28. Although Bible commentators vary in their estimates, a silver talent at that time was worth about \$1000, or 5832 denaries. A denary was a Roman silver coin worth about 17 cents.

13 Then were brought unto him little children, that he might put his hands on them, and pray; and the disciples rebuked them. 14 But Jesus said: Let the little children come unto me, and forbid them not; because of such like these the kingdom of heaven is composed. 15 And having laid his hands on them, he departed thence.

16 And behold, one coming up to him said: Teacher, what good thing shall I do, that I may have eternal life? 17 And he said to him: Why ask thou me about what is good? One is good. But if thou desirest to enter into life, keep the commandments. 18 He saith unto him: Which? Jesus said: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honor thy father and mother; and, Thou shalt love thy neighbor as thyself. 20 The young man says to him: All these I have kept; what lack I yet? 21 Jesus said unto him: If thou desirest to be perfect, go, sell thy possessions and give to the poor, and thou shalt have treasure in heaven; and come follow me. 22 But when the young man heard that saying, he went away sorrowful, for he had great possessions.

23 Then said Jesus unto his disciples: Truly I say unto you, that it will be difficult for a rich person to enter into the kingdom of heaven. 24 Yes, I tell you, it is easier for a camel to go through the eye of a needle, than for a rich person to enter into the kingdom of heaven. 25 And the disciples, hearing that, were exceedingly amazed, saying: Who then can be saved? 26 But Jesus looking at them, said: With men this is impossible; but with God all things are possible.

27 Then Peter answering said unto him: Behold, we have left everything and followed thee: what then shall we have? 28 And Jesus said unto them, Truly I say to you, that ye who have

followed me, in the \*New Creation when the Son of man shall sit on his throne of glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And all who have left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, they shall receive many times more, and shall inherit eternal life. 30 But many who are first now shall be last, and those who are last now shall be first.

**20.** For the kingdom of heaven is like to a man who is a master of a house, who went out early in the morning to hire laborers for his vineyard. 2 And having agreed with some laborers for a denary a day, he sent them into his vineyard. 3 And going out about nine o'clock, he saw others standing idle in the marketplace, 4 and he said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went. 5 Again going out about mid-day and at 3 o'clock, he did likewise. 6 And about 5 o'clock he went out, and found others standing idle, and saith unto them: Why stand ye here all the day idle? 7 They say unto him: Because no one hath hired us. He saith unto them: Go ye also into the vineyard. 8 And when evening was come the lord of the vine-

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\*28 The New Creation—See 2 Peter 3:13, and Rev. 21:1 and 5.

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†29. There are four different Greek words that in the common version are rendered—forsake. Yet only one of the four is rightly so rendered, as in Mat. 27:46. The Greek word used here does not mean “forsake” but leave, in the sense illustrated in Mat. 18:12 where a man leaves his 99 sheep and goes after the one that is lost; he does not forsake the 99. So also Christ left heaven for the Father's sake to do his redemptive work, and then return leading “captivity captive.”

yard saith unto his steward: Call the laborers, and give them their hire, beginning with the last and ending with the first. 9 And those having come into the vineyard about 5 o'clock, each received a denary. 10 Then, when the first came, they supposed that they would receive more; but they also each received a denary. 11 And on receiving it, they complained against the householder, 12 saying: These last worked only one hour, and thou hast made them equal to us, who have endured the burden of the day and the burning heat. 13 He answering said to one of them: Friend, I do thee no wrong. Didst not thou agree with me for a denary a day? 14 Take what is thine, and go. But I wish to give to these last, even as I give to thee. 15 Is it not lawful for me to do what I will with my own? Or are you envious because I am generous? 16 Thus the last shall be first, and the first last.

17 And when Jesus was about to go up into Jerusalem, he took the twelve disciples aside privately, and on the way he said to them: 18 Behold, we are going up into Jerusalem, and the Son of man will be delivered to the chief priests and scribes, and they will condemn him to death, 19 and they will deliver him to the Gentiles to mock, and to scourge, and to crucify; and on the third day he will rise.

20 Then the mother of the sons of Zebedee, came to him with her sons, bowing down, and craving something from him. 21 And he said unto her: What dost thou wish? She replied: Command that these my two sons shall sit, one at thy right, and one at thy left, in thy kingdom. 22 But Jesus answering, said: Ye know not what ye ask. Are ye able to drink of the cup that I am about to drink? They said to him: We are able. 23 He saith unto them: Ye shall indeed

drink of my cup; but to sit at my right, and at my left is not mine to give except to those for whom it hath been prepared by my Father.

24 And the ten, having heard of it, were much displeased with the two brothers. 25 But Jesus, having called them to him said: Ye know that the rulers of the Gentiles lord it over them, and their great ones use power over them. 26 It shall not be so among you; but whoever would be great among you, let him be your servant. 27 And whoever would be chief among you, let him be your slave. 28 Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.

29 And as they were departing from Jericho, a great multitude followed him. 30 And, behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying: Have pity on us, O Lord, thou Son of David. 31 And the multitude rebuked them, that they might keep silent but they cried the louder, saying: Have pity on us, O Lord, thou Son of David. 32 And Jesus having stopped, called them, and said: What will ye that I should do unto you? 33 They say unto him: Lord that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes, and immediately they received their sight, and they followed him.

**21.** And when they drew nigh to go into Jerusalem, and had come into the Mount of Olives, into Bethphage, Jesus sent forward two disciples, 2 saying to them: Go into the village that is opposite you, and as ye enter it ye will find an ass tied, and a colt with her, loose them, and bring them unto me. 3 And if anyone says anything unto you, ye shall say, The Lord hath need of them; and at once



he will send them. 4 Now all this came to pass, that it might be fulfilled which was spoken by the prophet, saying: 5 Say to the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and on a colt the foal of a beast of burden.

6 And the disciples having gone, and having done as Jesus directed them, 7 brought the ass, and the colt, and put on them their mantles, and then he sat on them. 8 And the greater part of the multitude spread their mantles in the way; and others cut down branches from the trees and strewed them in the way. 9 And the multitudes, those going before, and those that followed, shouted, saying: Hosanna to the Son of David, Blessed is he who cometh in the name of Jehovah, Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying: Who is this? 11 And the multitudes said: This is Jesus the prophet, from Nazareth of Galilee.

12 And Jesus went into the temple, and cast out all that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold doves. 13 And he said to them: It is written, My house shall be called a house of prayer; but you make it a den of robbers. 14 And blind and lame came to him in the temple, and he healed them. 15 But when the chief priests and scribes saw the wonderful things that he did, and the boys crying in the temple, and saying: Hosanna to the Son of David; they were moved with indignation, 16 and said unto him: Hearest thou what these say? And Jesus said unto them: Yea; have ye never read, Out of the mouth of infants and sucklings thou hast perfected praise? 17 And having left them, he went out of the city into Bethany, and he passed

the night there.

18 Early in the morning, as he was returning into the city, he was hungry; 19 and noticing a single fig-tree by the road-side, he came to it, and found nothing thereon, but leaves only; and he said unto it: Let no fruit grow on thee henceforward for ever. And immediately the fig tree withered away. 20 And the disciples seeing it, marvelled, saying: See how forthwith the fig-tree withered away! 21 Jesus answering said unto them: Truly I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye should say unto this mountain, Be thou lifted up and be cast into the sea, it would be done. 22 And all things, whatever ye shall ask in prayer, believing, ye will receive.

23 And having entered into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said: By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answering said unto them: I also will ask you one question, which if ye tell me, I also will tell you by what authority I do these things. 25 John's immersion, whence was it? From heaven, or from men? And they reasoned among themselves, saying: If we say, From heaven, he will say to us, Why then did ye not believe him? 26 But if we say, From men, we have the people to fear; for they all regard John as a prophet. 27 And they answering Jesus, said: We do not know. And he said to them: Neither do I tell you by what authority I do these things.

28 But what do you think of this? A man had two children; and coming to the first, he said: Child, go work today in the vineyard. 29 And he answering said: I will not; but afterward, having repented, he went. 30

And coming to the other he said the same to him. And he answering said: I will go, sir; but went not. 31 Which of the two did the father's will? They say: The first. Jesus saith unto them: Truly I say to you, that the outcasts and harlots go into the kingdom of God before you. 32 For John came to you in the way of righteousness, and ye believed him not; but the outcasts and the harlots believed him. But ye, although seeing what was taking place, did not even repent afterwards, so as to believe him.

33 Hear another parable. There was a householder who planted a vineyard, and put a hedge around it, and made a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the time of the vintage drew near, he sent his servants to the husbandmen, that they might receive his share of the fruits of it. 35 And the husbandmen having seized his servants, beat one, and killed another, and stoned another. 36 Again, he sent other servants, greater than the first; and they did to them likewise. 37 Finally he sent unto them his son, saying: They will regard my son. 38 But the husbandmen seeing the son, said among themselves: This is the heir; come, let us kill him, and hold his inheritance. 39 And having seized him, they cast him out of the vineyard, and killed him. 40 Then when the owner of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him: He will miserably destroy those wretches, and will let out his vineyard unto other husbandmen, who will render to him the fruits in their seasons. 42 Jesus saith unto them: Did ye never read in the scriptures, The stone which the builders rejected, the same is made into the head of the corner; this was from Jehovah, and it is marvel-

lous in our eyes? 43 Therefore say I to you, The kingdom of Jehovah shall be taken from you, and given to a nation bringing forth the fruits thereof. [44 And he who falls on this stone will be broken; but on whomsoever it shall fall, it will grind him to powder.] 45 And the chief priests and Pharisees having heard his parables, saw that he spoke about them. 46 Although desiring to seize him, they did not, for they feared the people, because they regarded him as a prophet.

**22.** And Jesus, continuing to discourse unto them in parables, said: 2 The kingdom of heaven may be compared to a king who made a marriage feast for his son. 3 And he sent forth his servants to call those who were invited to the feast; and they would not come. 4 Again he sent out other servants, saying: Tell those who are invited, Behold I have prepared my dinner, my oxen and my fattlings are killed, and all things are ready; come unto the marriage feast. 5 But they disregarding it, went their ways, one to his farm, another to his merchandise; 6 and the rest seizing his servants, they ill-treated and killed them. 7 And the king, hearing of it, was wroth, and sending forth his troops he destroyed those murderers and burned their city. 8 Then saith he to his servants: The wedding feast is ready, but they who were invited were not worthy. 9 Go ye therefore to the cross-roads, and whoever ye shall find, invite into the marriage feast. 10 And those servants having gone out into the highways, gathered all as many as they found, both bad and good, and the wedding feast was well supplied with guests, 11 But when the king came in to see the guests, he saw there a man who had not on a wedding garment: 12 and he saith unto him: Friend, how cam-

est thou hither not having on a wedding garment? And he was speechless. 13 Then the king said to the attendants: Bind him hand and foot, and cast him into the outer darkness; there shall be the weeping and the gnashing of teeth. 14 For many are called, but few chosen.

15 Then the Pharisees having withdrawn, consulted how they might entrap him in his words. 16 And they sent to him their disciples, with the Herodians, saying: Teacher, we know that thou art true and teachest the way of God in truth, neither carest thou for any one; for thou regardest not the person of men. 17 Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Caesar, or not? 18 But Jesus knowing their wickedness, said: Why tempt ye me, ye hypocrites? 19 Show me the tribute money. And they brought unto him a denary. 20 And he saith unto them: Whose image and inscription is this? 21 They say to him: Caesar's. Then he saith unto them: Render therefore to Caesar, the things that are Caesar's, and unto God the things that are God's. 22 And hearing this they were astonished; and leaving him they went away.

23 On that day there came to him Sadducees, who say that there is no resurrection, and asked him, 24 saying: Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brothers; and the first, having married died, and having no children, left his wife unto his brother. 26 In like manner the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had married her. 29 Jesus answering, said: Ye

do err, through not knowing the scriptures, neither the power of Jehovah. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But concerning the resurrection of the dead, have ye not read that which was spoken unto you by Jehovah, saying: 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And the multitudes, hearing it, were astonished at his teaching.

34 When the Pharisees heard that he had put the Sadducees to silence, they gathered about him; 35 and one of them, a lawyer, asked him a test question, saying: 36 Teacher, which is the great commandment in the law? 37 Jesus said to him: Thou shalt love Jehovah thy God with all thy spirit, and with all thy soul, and with all thy intellect. 38 This is the great and first commandment. 39 And the second is like unto it, Thou shalt love thy neighbor as thyself. 40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gathered together, Jesus asked them, 42 saying: What think ye of the Christ? whose son is he? They say unto him The Son of David. 43 He saith unto them: How then doth David in spirit call him Lord, saying: 44 Jehovah said unto my Lord, sit thou at my right hand, till I put thine enemies underneath thy feet. 45 If David then call him Lord, how is he his son? 46 And no one was able to answer him a word, neither did any one from that day forth venture to ask him any more questions.

**23.** Then spoke Jesus to the multitude, and to his disciples, 2 saying: The scribes and the Pharisees sit in Moses' seat; 3 all things therefore whatever they bid you, that

observe and do, but do not ye according to their works, for they say and do not. 4 And they bind together heavy and oppressive burdens to lay on men's shoulders, but they will not lift a finger to move them. 5 And all their works they do to be seen by men; they make broad their phylacteries, and enlarge the borders of their garments; 6 and they love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the markets, and to be called by men, Rabbi. 8 But be not ye called Rabbi, for one is your teacher, and all ye are brethren, 9 And call no one on earth "Father"; for one is your Father, he who is in heaven. 10 Neither be ye called masters; for one is your master, the Christ. 11 But he who is the greatest among you, shall be your servant. 12 Whoever will exalt himself, shall be humbled; and whoever will humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut up the kingdom of heaven right before men; for ye neither go in yourselves, nor allow those who are entering to go in.

15 Woe unto you, scribes and Pharisees, hypocrites! because ye compass sea and land to make one proselyte, and when he is gained, ye make him two-fold more a son of hell than yourselves. 16 Woe unto you, ye blind guides, who say: Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold of the temple, he is bound. 17 Ye fools, and blind! for which is greater, the gold, or the temple that sanctifieth the gold? 18 And whoever shall swear by the altar, it is nothing; but whoever sweareth by the gift that is upon it, he is bound. 19 Ye fools, and blind! for which is greater, the gift, or the altar that sanctifieth the gift?

20 He therefore who swears by the altar, sweareth by it, and by all things thereon. 21 And he who swears by the temple, sweareth by it, and by him who dwelleth therein. 22 And he who swears by heaven, sweareth by the throne of Jehovah, and by him who sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! because ye pay tithe of the mint, and anise, and cummin, and have omitted the weightier matters of the law, justice, mercy, and faith; these ought ye to have done, and not leave those undone. 24 Ye blind guides, who strain out a gnat, but swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and of the platter, but within they are full of plunder and self-indulgence. 26 Thou blind Pharisee, cleanse first the inside of the cup and the platter, when the outside also may then be made clean.

27 Woe unto you, scribes and Pharisees, hypocrites! because ye are like unto whited sepulchres, which outwardly indeed appear beautiful, but within are full of the bones of the dead, and of all uncleanness. 28 Thus also you, outwardly indeed appear righteous to men, but inwardly you are full of hypocrisy and disobedience.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the sepulchres of the prophets, and decorate the graves of the righteous, 30 and say: If we had been in the days of our fathers, we would not have been partakers with them in the killing of the prophets. 31 Thus ye be witnesses against yourselves, that ye are the sons of those who killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye brood of vipers, how can ye escape being sentenced to hell?

34 Because of this, behold, I send unto you prophets, and wise men, and teachers; some of them ye will kill and crucify, and some of them ye will scourge in your synagogues, and persecute them from city to city; 35 so that upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel unto the blood of Zachariah, son of Barachiah, whom ye slew between the temple and the altar. 36 Truly I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest those who have been sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, but ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say: Blessed is he who cometh in the name of Jehovah.

**24.** And Jesus being come out, was going away from the temple, when his disciples came up and called his attention to the temple buildings. 2 And Jesus answering, said unto them: See ye not all these things? Truly I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he was sitting upon the mount of Olives, the disciples came unto him privately, saying: Tell us when will these things be? and what will be the sign of thy coming and of the close of the dispensation? 4 And Jesus answering said unto them: Take heed that no one deceive you. 5 For many will come in my name, saying: I am the Christ; and will deceive many. 6 And ye will hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the close is

not yet. 7 For nation will rise against nation, and kingdom against kingdom; and there will be famines, and pestilence and earthquakes in various places. 8 All these are but the beginning of sorrows. 9 Then will they give you over into tribulation, and they will kill you; and ye will be hated by all nations, on account of my name. 10 And then will many stumble, and betray one another, and will refuse to fulfil their divine obligations to one another. 11 And many false prophets will arise, and lead many astray. 12 And because the disobedience shall be increased, the love of the many will grow cold. 13 But he who stands firm until the end, the same shall be kept safe. 14 And this gospel of the kingdom shall be preached in all the world, for a testimony to all the Gentiles; and then shall come the end.

15 When, therefore, ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, (whoso readeth, let him understand.) 16 Then let those in Judaea flee to the mountains; 17 he who is upon the house roof, let him not go down to take anything out of his house; 18 and he who is in the field, let him not return back to get his mantle. 19 And alas for those who are with child, and for those who are nursing infants in those days! 20 And pray that your flight may not be in the winter, nor on a sabbath. 21 For then there will be great distress, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And unless those days were limited, no one could survive; but on account of the elect, those days will be limited.

23 If any one shall say to you then: Lo, here is the Christ, or, Here he is; believe it not. 24 For there will arise false Christs, and false prophets, and they will show great signs and

wonders; so as to lead astray, if possible, even the elect. 25 Take heed, I have forewarned you. 26 If, therefore, they say to you: Behold, he is in the wilderness, go not out there; Behold he is in an inner room; believe it not. 27 For as the lightning flashes out of the east and shineth to the west, so will be also the coming of the Son of man. 28 Wherever the \*fallen body may be, there the eagles will be gathered together.

29 But straight on, after the tribulation of those days, the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. 30 And then shall appear the sign of the Son of man in heaven; and then shall all the nations of the earth lament, and they shall see the Son of man

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\*28. "Fallen body," not dead body. The Jewish nation, when it became a fallen, useless thing in the accomplishment of God's purposes, having rejected Jehovah and his Christ, then it was given over to destruction, and the people were scattered.

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†28. The eagles—this bird was the emblem of the Roman empire which in the year 70 descended upon Jerusalem, sorely crippled by loss of all political power, and utterly destroyed it; and scattered the Jewish people in accordance with Deut. 28:64. It is remarkable, that never before had a foreign nation come against Jerusalem at the time of a great feast. But the Romans came during Passover, when the Jews were gathered from everywhere and crowded into Jerusalem; so that over a million died by slaughter, famine, pestilence and fire.

"The eagles (not vultures) will be gathered together." Vultures are found about a dead body; eagles gather only about a living body, though fallen by being crippled or severely wounded. The Jewish nation is not dead, but a fallen body "until the times of the Gentiles be fulfilled," then he who scattered Israel will gather them (Jer. 31:10), and the Jews will again be a nation in Palestine.

coming on the clouds of heaven with power and great glory. 31 And he will send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.†

32 Now understand the illustration of the fig tree. When its branches have already become tender, and putteth forth leaves, ye know that summer is nigh. 33 So likewise when ye shall see all these things, know that it is near, even at the doors. 34 Truly I say to you, This generation will not pass away until all this must begin to take place. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, nor the angels of heaven, but the Father only. 37 And as in the days of Noah so will it also be at the time of the coming of the Son of man. 38 For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. 39 and understood not until the flood came, and took them all away; even so will it also be at the time of the coming of the Son of man. 40 Then two will be in the field, one will be taken, and one left. 41 Two will be grinding at the mill, one will be taken and one will be left. 42 Watch therefore; for ye know not in what hour your Lord cometh. 43 But this ye know, that if the master of the house had known at what hour of the night the thief would come, he would have watched, and would not have allowed

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†29-31. These verses are a parenthetical statement made by Christ with reference to the "times of the Gentiles", at the close of which his second coming will take place. Then with verse 32 he resumes his discourse with reference to the destruction of Jerusalem.



his house to be broken into. 44 Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh.

45 Who then is the faithful and prudent bond servant, whom his master hath set over his household, to give them food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Truly I say unto you, That he will put him in charge over all his goods. 48 But if he be a bad servant, and should say unto himself: my master puts off his coming; 49 and should begin to beat his fellowservants, and should eat and drink with the drunken; 50 the master of that servant will come in a day when he is not expected, and in an hour which is not known, 51 and will punish him with the utmost severity, and appoint his portion with the hypocrites. There will be the weeping and the gnashing of teeth.

**25.** The kingdom of heaven then will be illustrated by ten virgins, who took their lamps, and went forth for a meeting of the bridegroom. 2 Five of them were foolish, and five were wise. The foolish took their lamps, but took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 But the bridegroom being delayed, they all became drowsy and slept. 6 But at midnight there was a shout: Lo, the bridegroom! Come ye out to meet him. 7 Then all those virgins arose and trimmed their lamps. 8 And the foolish said to the wise: Give us of your oil, for our lamps are going out. 9 But the wise replied, saying: No, not so, lest there may not be enough for us and you. Go rather to those who sell, and buy for yourselves. 10 While they were going away to buy, the bridegroom came, and they who were ready went in with him into the wedding ban-

quet; and the door was shut. 11 Afterwards came also the other virgins, saying: Lord, Lord open to us. 12 But he answering, said: Truly I say unto you, I know you not.

13 Watch therefore, because ye know not the day nor the hour.

14 The kingdom of heaven is as a man about to travel into a far country, who called his own servants, and delivered unto them his goods 15 Unto one he gave five talents, to another two, and to another one, to each one according to his own ability and immediately he went on his journey. 16 Then he who had received the five talents, went and traded with the same, and made other five talents. 17 Likewise he who had received two he also gained other two. 18 But he who had received one, went and digged in the earth, and hid his lord's money. 19 After a long time the master of those servants cometh, and reckoned with them. 20 Then he who had received five talents, came and brought other five talents, saying: Sir, thou gavest to me five talents; behold, I have gained besides them five talents more. 21 His master said unto him: Well done, good and faithful servant, thou hast been faithful over a few things, I will place thee in charge over many things, enter thou into the joy of thy lord. 22 He also who had received two talents came, and said: Sir, thou deliveredst unto me two talents, behold I have gained two other talents besides them. 23 His master said unto him, Well done, good and faithful servant; thou hast been faithful over a few things I will place thee in charge over many things, enter thou into the joy of thy lord. 24 Then he who had received the one talent came, and said: Sir, I knew thee that thou art a severe man, reaping where thou didst not sow, and gathering where thou didst not scatter,

25 and being afraid, I went and hid thy talent in the earth; behold, thou hast thine own. 26 And his master answering, said unto him: Wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered; 27 thou oughtest therefore to have placed my money with the bankers, and then at my coming I could have received mine own with interest. 28 Therefore take the talent from him, and give it unto him who hath ten talents. 29 For unto every one who uses what he hath, more shall be given, and he shall have abundance; but he who uses not what he hath, from him shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness, there shall be the weeping and the gnashing of teeth.

31 When the Son of man shall come in his glory, and all the angels with him, then he will sit upon his throne of glory; 32 and before him shall be gathered all nations, and he will separate the people one from another, as a shepherd divideth the sheep from the goats. 33 And he will place the sheep at his right hand, but the goats at the left. 34 Then will the King say to those at his right-hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 without garments and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37 Then will the righteous answer him, saying: Lord, when saw we thee hungering, and fed thee? or thirsty, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or without garments, and clothed

thee? 39 And when saw we thee sick or in prison, and came unto thee? 40 And the King will answer and say unto them: Truly I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.

41 Then he will say also unto those at the left hand: Depart from me, ye accursed, into the everlasting fire prepared for the Devil and his angels; 42 for I was hungry and ye gave me no food; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in, I was without garments, and ye clothed me not; sick, and in prison, and ye visited me not.

44 Then will they also answer him, saying: Lord, when saw we thee a hungering, or thirsting, or a stranger, or without garments, or sick, or in prison, and did not minister unto thee? 45 Then will he answer them, saying: Truly I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment, but the righteous into life eternal.

**26.** And it came to pass, when Jesus had finished all these sayings, he said unto his disciples: 2 Ye know that after two days the passover comes, and the Son of man is delivered into the hands of men to be crucified.

3 Then were assembled together the chief priests, and the elders of the people, into the court of the high priest, who was called Caiaphas, 4 and they consulted together how they might take Jesus by deceit, and put him to death. 5 But they said: Not during the feast, lest there should be a tumult among the people.

6 Jesus now being in Bethany, in the house of Simon the leper, 7 a woman came to him having an alabas-

ter jar of exceedingly precious ointment, and poured it upon his head, as he reclined at the table. 8 And his disciples seeing it were displeased, saying: What is the use of this waste? 9 For this ointment could have been sold for much, and the money given to the poor. 10 And Jesus knowing it, said unto them: Why do you trouble the woman? for she hath done a good deed for me. 11 The poor ye have always among you, but me ye will not always have. 12 For she, in pouring this ointment upon my body, did it in preparation for my burial. 13 Indeed, I say unto you, wherever this gospel shall be preached in the whole world, what she hath done will also be spoken of, for a memorial of her.

14 Then that one of the twelve, named Judas Iscariot, going to the chief priests, 15 said: What are ye willing to give me, if I will deliver him unto you? And they gave to him thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

17 Now, at the first of the feast of unleavened bread the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the passover? 18 And he said: Go into the city to a certain person, and say to him: The Teacher says, my time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus commanded them, and they prepared the passover.

20 And the evening being come he took his place at the table with the twelve. 21 And as they were eating, he said: Truly I say unto you, that one of you will betray me. 22 And being exceedingly grieved, they began each one to say to him: Lord, I am not the one, am I? 23 And he answering, said: He dipping his hand

with me in the dish, the same will betray me. 24 The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! good were it for that man if he had not been born. 25 Then Judas, who was going to betray him, answering, said: Rabbi, I am not the one, am I? Jesus said unto him: Thou hast said.\*

26 And as they were eating, Jesus took bread, and having given thanks, broke and gave to the disciples, and said: Take, eat; this represents my body. 27 Then taking a cup, and having given thanks, he gave to them, saying: All drink of it; 28 for this represents my blood of the covenant, that is to be shed for many, for the forgiveness of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And having sung a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them: All ye shall be offended because of me this night; for it is written: I will smite the Shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answering, said unto him: Though all shall be offended because of thee, I will never be offended. 34 Jesus said unto him: Truly I say unto thee, that this night, before the morning-watch trumpet is sounded, thou wilt deny me thrice. 35 Peter saith unto him: Though I would have to die with thee, I will never deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples: Sit ye here,

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\* 25. And Judas immediately went out. See John 13:30

while I go yonder and pray. 37 And taking with him Peter and the two sons of Zebedee, he began to be very sorrowful and deeply depressed. 38 Then saith he unto them: My whole being is exceedingly sorrowful, even unto death; stay ye here and watch with me. 39 And having gone forward a little, he fell on his face, and prayed saying: O my Father, if it be possible, let this cup pass from me; yet, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and he saith unto Peter: What, could ye not watch with me one hour? 41 Watch and pray, that ye may not enter into a testing; the spirit indeed is willing, but the flesh is weak.

42 Again, a second time having gone away, he prayed, saying: O my Father, if this cup cannot pass except I drink it, thy will be done. 43 And having come to the disciples he again found them sleeping, for their eyes were heavy.

44 And leaving them, he went away again, and prayed the third time, saying the same words. 45 Then he comes to his disciples, and says to them: Do you sleep on now and rest? Behold, the hour has drawn near and the Son of man is betrayed into the hands of sinners. 46 Arise, let us go; behold, he who betrayeth me is at hand.

47 And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priests and elders of the people. 48 And his betrayer had given them a sign, saying: Whom I shall kiss, he is the one; seize him. 49 And immediately going up to Jesus, he said: Hail, Rabbi; and kissed him. 50 But Jesus said to him: Companion, do that for which thou art come. Then they came and laid hands on Jesus, and seized

him. 51 And behold, one of those who were with Jesus, putting forth his hand drew his sword, and striking the servant of the high priest, cut off his ear. 52 Then Jesus saith unto him: Return thy sword into its place; for all who take a sword shall perish by a sword. 53 Or thinkest thou that I cannot call upon my Father, and he will send to me now more than twelve legions of angels? 54 But how then would the scriptures be fulfilled, that thus it must be?

55 Jesus then said to the crowd: Have ye come out to take me, with swords and clubs, as if after a robber? Day after day I sat in the temple teaching, and ye did not seize me. 56 But all this has occurred, that the writings of the prophets may be fulfilled. Then all the disciples deserting him, fled.

57 Then they who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. 58 And Peter followed him at a distance, even to the court of the high priest; and having entered within, he sat with the attendants to see the end.

59 The chief priests and the whole council sought false evidence against Jesus, so that they might put him to death; 60 but they found none, though many false witnesses came. But at last two coming, 61 said: This one declared, I am able to destroy the temple of Jehovah, and to build it in three days. 62 And the high priest, rising up, said to him: Answerest thou nothing to what these testify against thee? 63 But Jesus was silent. And the high priest said unto him: I adjure thee by the living Jehovah, that thou tell us whether thou art the Christ, the Son of Jehovah. 64 Jesus saith unto him: Thou hast said; besides I declare to you, hereafter ye shall see the Son of man sitting at the right

hand of power, and coming on the clouds of heaven. 65 Then the high priest rent his clothes, saying: Because he hath blasphemed, what further need have we of witnesses? Behold, now ye have heard his blasphemy. 66 What think ye? And they answering said: He is deserving of death.

67 Then they did spit in his face, and struck him with their fists, and some struck him with their sticks, 68 saying: Prophecy unto us, O thou Christ, who is he that struck thee?

69 Peter, meanwhile, was sitting outside in the court-yard. And a maid servant came to him, saying: Thou also wast with Jesus the Galilaean.\*70 But he denied it before them all, saying: I do not know what you mean. 71 And he having gone out into the porch, another maid saw him, and said to those who were there: This man also was with Jesus the Nazarene. 72 And again he denied with an oath: I do not know the man. 73 Now after a short time those who stood by, approaching, said to Peter: Surely thou art one of them; for thy manner of speaking makes thee known. 74 Then he began to curse and to swear: I do not know the man. And immediately the morning-watch \*trumpet sounded. 75 And Peter re-

membered the statement of Jesus, declaring: Before the morning-watch trumpet is sounded, thou wilt deny me thrice. And having gone out he wept bitterly.

**27.** When the morning was come, all the chief priests and elders of the people consulted together against Jesus, to put him to death; 2 and when they had bound him, they led him away, and delivered him to Pilate the governor.

3 Then Judas who had betrayed him, seeing that he was condemned, regretted it, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying: I have sinned in that I have betrayed innocent blood. But they said: What is that to us? See thou to that. 5 And throwing down the pieces of silver in the temple, he departed, and went away and hanged himself. 6 And the chief priests taking the silver pieces, said: It is not lawful to put them into the treasury, since it is the price of blood. 7 And taking counsel, they bought with them the potter's field to bury strangers in. 8 Therefore that field is called the field of blood, unto this day. 9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying: And they took the thirty pieces of silver, the price of the precious one on whom the Israelites had set a price, 10 and they gave them for the potter's field, as Jehovah hath made known to me.

11 And Jesus stood in the presence of the governor; and the governor asked him, saying: Art thou the King of the Jews? And Jesus said to him: Thou sayest it. 12 And to the accusations brought against him by the chief priests and the elders, he answered nothing. 13 Then Pilate saith unto him: Hearest thou not how many things they testify against

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\*74 The Romans, who had a garrison in the castle of Antonia, divided the night into four watches, beginning at 6 p. m. 9 o'clock, midnight and 3 a. m., which was the morning-watch. At 12 and 3 o'clock a trumpet was sounded as a signal for the change of soldiers put on guard throughout the city. The 3 o'clock signal, as mentioned in Mark 13:35, was specially called by the Jews the "cockcrowing". But the actual crowing of cocks is not meant, as they were not allowed in Jerusalem during the time of the Passover; the reference is entirely to the two watch-trumpet signals sounded from the castle tower.

thee? 14 And he did not answer him, not even one word; so that the governor was greatly astonished.

15 At the time of a feast, the governor was accustomed to release to the people one prisoner, whom they wished. 16 And they had then a noted prisoner, called Barabbas. 17 The people therefore being gathered together, Pilate said to them: Whom will ye that I release unto you? Barabbas, or Jesus, who is called Christ? 18 For he knew that through envy they had delivered him up.

19 While he was seated on the judgment-seat, his wife sent to him saying: Have nothing to do with that just one; for I have suffered greatly during the night in a dream, because of him. 20 Now the chief priests and the elders persuaded the people that they should ask for Barabbas and destroy Jesus. 21 Then the governor addressing them said: Which of the two will ye that I release unto you? And they said: Barabbas. 22 Pilate saith unto them: What then shall I do with Jesus, who is called Christ? They all say: Let him be crucified. 23 And the governor said: For what? Hath he done evil? But they cried out vehemently, saying: Let him be crucified.

24 Then Pilate, seeing that nothing was gained, but rather that a tumult was made, taking water, he washed his hands before the people, saying: I am innocent of the blood of this righteous one. See ye to it. 25 And all the people answering, said: His blood be on us, and on our children. 26 Then he released to them Barabbas; but Jesus, having scourged him, he delivered up to be crucified.

27 Then the soldiers of the governor took Jesus into the Praetorium and gathered together around him the whole garrison. 28 And having stripped him they put on him a scar-

let military cloak. 29 And having platted a crown of thorns, they put it on his head, and a reed in his right hand; and kneeling before him, they mocked, saying: Hail, King of the Jews. 30 And they did spit upon him, and they took the reed and struck him upon the head. 31 And when they were through mocking him they took off the military cloak and put on him his own garments, and led him away for to crucify him.

32 And going out they met a man of Cyrene, Simon by name; him they compelled to carry his cross. 33 And when they were come into a place called Golgotha, that is to say, Place of a skull, 34 they gave him wine mingled with gall, to drink, and when he had tasted it he would not drink it. 35 And having crucified him, they parted his garments, casting lots. 36 And sitting down they kept guard over him there.

37 Above his head they had placed his accusation written [in Hebrew, in Latin, and in Greek]: THIS IS JESUS THE KING OF THE JEWS.

38 At the same time two robbers were crucified with him; one at the right hand, and the other at the left. 39 And those passing by reviled him, wagging their heads, 40 and saying: Thou who destroyest the temple, and buildest it in three days, save thyself. If thou art a Son of Jehovah, come down from the cross. 41 Likewise also the chief priests, with the scribes and elders, said in mockery: 42 He saved others, himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted on Jehovah, let him deliver him now, if he desires him; for he said: I am God's Son. 44 And also the robbers, who were crucified with him, reviled him in the same way.

45 Now from mid-day there was



darkness over all the land unto three o'clock in the afternoon. 46 And about three o'clock Jesus cried with a loud voice, saying: Eloi, Eloi, lama sabachthani (that means, My God, my God, why hast thou forsaken me)? 47 Some of those standing there, hearing it, said: He calleth for Elijah. 48 And immediately one of them ran and took a sponge and filled it with sour wine, and putting it on a reed, gave him to drink. 49 But the others said: Let him alone, that we may see whether Elijah cometh to save him.

50 Then Jesus, crying out again with a loud voice, dismissed his spirit. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent; 52 and the tombs opened, and many bodies of the saints who had fallen asleep were raised, 53 and coming forth out of the tombs, after his resurrection, went into the holy city, and appeared unto many.

54 Now the centurion, and they who were with him watching Jesus, seeing the earthquake, and the things that were done, they feared greatly, saying: Truly this was a Son of God. 55 And many women were there, watching from a distance, they who followed Jesus from Galilee, ministering unto him; 56 among whom was Mary of Magdala, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 And when evening was come, there came a rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. 58 He went to Pilate, and asked for the body of Jesus. Then Pilate commanded the body to be given up. 59 And Joseph, taking the body, wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had

hewn out in the rock; and having rolled a great stone to the door of the sepulchre, he departed. 61 And Mary the Magdalene was there, and the other Mary, sitting opposite to the sepulchre.

62 Now on the morrow, which is the day following the \*Preparation, the chief priests and Pharisees came together unto Pilate, 63 saying: Sir, we remember that that deceiver said, while he was yet alive: After three days I will arise. 64 Command, there-

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\*62. The Preparation—that is the day before the Passover-sabbath, which was the 15th of Nisan. As stated in John 19:31 that sabbath was a great or high day among the Jews; hence the preparation for it, which included the killing of the paschal lamb, gave such prominence to the day before the Passover-sabbath (not before the **weekly** sabbath which came during Passover week), that it was called the Preparation. There is no mention in the Old, or in the New Testament of a preparation day for the weekly sabbath.

Some commentators, forgetting that there were other sabbaths besides the weekly sabbath (See Lev. 23:6-8, 24, 32, 39), imagine that the Preparation day was always on Friday, as they couple it with the weekly sabbath which was on Saturday. So they say that Christ was crucified on Friday, as claimed by the Roman Catholics. At the time of Christ's crucifixion, the great Passover-sabbath was on Thursday, the 15th of Nisan, and began at sunset on Wednesday evening; when the paschal supper was eaten. Hence the Preparation day, beginning on Tuesday evening, was on Wednesday, in the afternoon of which the paschal lambs of the Jews were killed, and the Messiah was crucified. The Lord's Supper was instituted on Tuesday evening, as stated in John 13:1—"before the feast of the Passover". When the Passover supper was being eaten by the Jews on that Wednesday evening, the Christ, the World's Passover sacrifice, was lying in the tomb where he remained "3 days and 3 nights," as he himself had said he would, as recorded in Matt. 12:40. See note to John 13:1.

fore, that the sepulchre be made secure until the third day, lest his disciples come and steal him away, and say unto the people: He is risen from the dead; and so the last deception will be worse than the first. 65 Pilate said unto them: Ye have a guard; go, make it as secure as you know how. 66 And they having gone, with the guard they made the sepulchre secure, sealing the stone.

**28.** But after the Sabbath, as it was dawning into the first day of the week, came Mary the Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake; for an angel of Jehovah descending from heaven, came and rolled away the stone, and sat upon it. 3 His appearance was bright as lightning, and his garments white as snow; 4 and from fear of him the watchers shook and became as dead.

5 But the angel, addressing the women, said: Be ye not afraid; for I know that ye seek Jesus, who was crucified. 6 He is not here; for he is risen, as he said. Come here, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead, and behold he goes before you into Galilee, there ye shall see him. Notice I have told you. 8 And, coming out immediately from the sepulchre, with awe and great joy, they ran to tell his disciples. 9 And, behold, Jesus met them, saying: Rejoice! And they coming to him clasped his feet, and worshipped him. 10 Then Jesus saith unto them: Be not afraid; go tell my brethern, so that they go into Galilee, and there they shall see me.

11 Now, behold, as they were going to the disciples, some of the watch entering into the city, reported unto the chief priests all the things that were done. 12 And they having as-

sembled with the elders, and taken counsel, they gave much money unto the soldiers, 13 saying: Say ye, His disciples came by night, and stole him away while we slept. 14 And if this comes to the governor's ears, we will persuade him, and make you secure. 15 And they having received the money, did as they were directed; and this saying is commonly reported among the Jews until this day.

16 And the eleven disciples went away into Galilee, into the mountain where Jesus had appointed for them to meet him. 17 And when they saw him, they worshipped him, although some doubted. 18 And Jesus coming to them, spoke to them, saying: All authority has been given unto me in heaven and on earth. 19 Having gone forth, instruct all the nations, immersing them with reference to the \*name of the Father and of the Son and of the Holy Ghost; 20 teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all the days until the closing up of the \*age.

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\*19 Name. that is, authority. The Greek word here is used in the same sense as in Acts 4:7, where Peter and John are asked: "By what power, or by what authority (name) did ye do this?" Thus the person immersed makes a public confession by the very act of his symbolical burial, that he is dead as to self, and (being "bought with a price") he is no longer his own to do as he pleases, or as he thinks, but he is under the authority of the Father and of the Son and of the Holy Ghost; and must do as commanded. Hence he is under the government, that is, in the kingdom, of God.

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\*20 age—not "the end of the world," but of the then current age, or Mosaic dispensation; which ended, or was fulfilled in the destruction of Jerusalem and the Jewish nation, and the dispersion of the Jews, about the year 70 A. D.

## NOTES AND REFERENCES.

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# THE GOSPEL;

## AS RECORDED BY MARK.

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**1** The beginning of the gospel of **1** Jesus Christ, **2** according as it is written by Isaiah the prophet: Behold, I send my messenger before thy face, who shall prepare thy way. **3** The voice of one crying in the wilderness: Prepare ye the way of Jehovah, make his paths straight.

**4** John came immersing in the wilderness, and preaching the immersion of repentance for forgiveness of sins. **5** And there went out unto him all the country of Judaea, and all they of Jerusalem, and they were immersed by him in the river Jordan, confessing their sins.

**6** And John was clothed with camel's hair, and a leathern girdle about his loins; and he did eat locusts and wild honey.

**7** And he preached, saying: There cometh after me the one mightier than I, of whom I am not worthy to stoop down and untie the strings of his sandals. **8** I have immersed you in water, but he will immerse you in holy spirit.

**9** And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed by John into the Jordan. **10** And straightway coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending upon him; **11** and there came a voice from heaven, saying; Thou art my beloved Son, in thee I am well pleased.

**12** And immediately the Spirit impelled him to go into the wilderness. **13** And he was in the wilderness forty days tempted by the Adversary; and was with the wild

beasts; and the angels ministered unto him.

**14** Now, after John was cast into prison, Jesus came into Galilee proclaiming the good tidings of Jehovah, **15** and saying: The time has been fulfilled, and the government of Jehovah has drawn near; repent ye, and believe in the good tidings.

**16** And walking by the sea of Galilee, he saw Simon and Andrew his brother, casting a net into the sea: for they were fishers. **17** And Jesus said unto them: Come, follow me, and I will make you to be fishers of men. **18** And immediately leaving the nets, they followed him.

**19** And going a little further, he saw James the son of Zebedee, and John his brother, and these were in the ship mending their nets. **20** And immediately he called them; and they leaving their father Zebedee in the ship with the hired servants, went after him.

**21** And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. **22** And they were astonished at his teaching; for he taught them as one who had authority, and not as the scribes.

**23** And there was in their synagogue a man with an unclean spirit; and he cried out, **24** saying: What have you to do with us, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of Jehovah. And Jesus rebuked him, saying: Be silent, and come out of him. **26** And the unclean spirit having thrown him into convulsions, and crying with a loud voice,

came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying: What is this? what new teaching is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread everywhere into all the surrounding country of Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 And Simon's mother-in-law lay sick of a fever; and immediately they spoke to him about her. 31 And coming, he took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And evening being come, when the sun did set, they brought unto him all that were diseased, and those that were possessed with devils, 33 and the whole city was gathered together at the door. 34 And he healed many that were sick of various diseases, and cast out many devils; but he did not permit the devils to speak, because they knew him.

35 And in the morning, having arisen much before daylight, he went out into a solitary place, and there prayed. 36 And Simon and they who were with him went out after him. 37 And when they had found him, they said unto him: All are seeking for thee. 38 And he said unto them: Let us go into the neighboring towns, that I may preach there also; because for this purpose came I forth. 39 And he went into their synagogues, throughout all Galilee, preaching, and casting out the devils.

40 And there came a leper to him, beseeching him, and kneeling down said unto him: If thou wilt, thou canst make me clean. 41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith

unto him: I will; be thou cleansed. 42 And immediately the leprosy departed from him, and he was cleansed. 43 Jesus immediately sent him away, after strictly warning him, 44 and saying to him: See thou say nothing to anyone; but go, show thyself to the priest, and make the offerings for your cleansing which Moses directed, as evidence of your cure. 45 But he, going forth, began to speak of it publicly and spread the report everywhere; so that Jesus could no longer openly enter into a city but was without in lonely places; and they came to him from every direction.

2. And again, after some days, he went on into Capernaum; and it was reported that he was in a house. 2 Soon many were gathered together, insomuch that there was no room for them, no, not even about the door; and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, who was carried by four persons. 4 And not being able to come nigh unto him on account of the crowd, they removed the roof where he was; and when they had made an opening, they let down through it the bed whereon the sick of the palsy lay. 5 Jesus, seeing their faith, saith unto the sick of the palsy: Child, thy sins are forgiven. 6 But there were some of the scribes sitting there, and reasoning in their minds: 7 Why does this man thus speak? he blasphemeth. Who can forgive sins but one, Jehovah? 8 And Jesus, at once perceiving in his spirit that they so reasoned within themselves, said unto them: Why reason ye these things in your minds? 9 Which is easier to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath



authority on earth to forgive sins, (he saith to the sick of the palsy),  
 11 I say unto thee, Arise, and take up thy bed, and go into thy house.  
 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified Jehovah, saying: We never saw anything like this.

13 And Jesus went forth again by the sea-side; and all the multitude gathered unto him, and he taught them.

14 And passing along, he saw Levi the son of Alpheus, sitting at the tax-office, and he said unto him: Follow me. And he arose, and followed him. 15 And it occurred, while at table in Levi's house, many tax-gatherers and outcasts were also with Jesus and his disciples; for many of them were following him. 16 Then the scribes and the Pharisees, seeing him eating with the tax-gatherers and outcasts, said to his disciples: How is it that he eateth with tax-gatherers and outcasts? 17 And Jesus, hearing it, saith unto them: They who are well have no need of a physician, but they who are sick; I came not to call the righteous, but sinners.

18 And the disciples of John, and the Pharisees, were fasting; and they come and say to him: Why do the disciples of John, and those of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them: Can the friends of the bridegroom fast, while the bridegroom is with them? So long as they have the bridegroom with them, they cannot fast. 20 But days will come when the bridegroom will be taken from them, and then they will fast in that day. 21 No one seweth a piece of unshrunk cloth on an old garment; else the new patch of itself takes a

way from the old, and the rent becomes worse. 22 And no one puts new wine into old wine-skins; else the wine bursts the skins, and the wine is spilled and the skins are lost: but new wine must be put into new skins.

23 And it occurred that he went through the grainfields on the sabbath, and his disciples began to pluck the heads of grain as they went along. 24 And the Pharisees said unto him: Behold, why do they on the sabbath that which is not lawful? 25 And he said unto them: Have ye never read what David did, when he had need, and was hungry, he and they who were with him? 26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the show-bread, which it is not lawful to eat, except by the priests, and gave also to those who were with him? 27 And he said unto them: The sabbath was made for man, and not man for the sabbath. 28 So then the Son of man is lord also of the sabbath.

**3.** At another time Jesus entered into the synagogue and there was a man there who had a withered hand. 2 And they watched him, whether he would heal him on the sabbath; that they might accuse him. 3 And he said unto the man who had the withered hand: Stand forth. 4 And he saith unto them: Is it lawful to do good on the sabbath, or to do evil? to save life, or to destroy? But they were silent. 5 And looking round on them with anger, being grieved at the depravity of their nature, he saith to the man: Stretch forth thine hand. And he stretched it out; and his hand was restored. 6 And the Pharisees going out, straightway took counsel with the Herodians against him, how they might destroy him.

7 And Jesus with his disciples withdrew to the sea; and a great multitude followed him, from Galilee, and from Judaea, 8 and from Jerusalem, and from Idumaea and beyond the Jordan, and they about Tyre and Sidon, a great multitude, hearing how many things he did, came to him. 9 And he spoke to his disciples, that a boat should be at hand, because of the multitude, that they might not crowd him. 10 For he had cured many, so, as many as had diseases pressed towards him in order that they might touch him. 11 And the foul spirits when they beheld him, fell down before him and cried out, saying: Thou art the Son of Jehovah. 12 And many times he checked them, so that they should not make him known.

13 Then he goeth up into the mountain, and called unto him whom he wished; and they came to him. 14 And he appointed twelve, that should be with him, and that he might send them forth to preach, 15 and to have authority to cast out devils. 16 The twelve appointed were: Simon, whom he surnamed Peter; 17 and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, Sons of thunder; 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas and James the son of Alpheus, and Thaddeus, and Simon the Zealot, 19 and Judas Iscariot, who also betrayed him; and they went into a house.

20 And again the multitude cometh together, so that they could not so much as eat a meal in peace. 21 And those with him, hearing the crowd, went out to restrain it; for, they said: It is out of place.

22 And the scribes who came down from Jerusalem said: He hath Beelzebub, and by the prince of the devils he casteth out devils. 23 And hav-

ing called them unto him, he answered them in comparisons: How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan has risen up against himself, and is divided, he cannot stand, but hath an end. 27 No one having entered into a strong man's house, is able to carry off his goods, unless he first binds the strong man; but then he can plunder his house. 28 Truly I say unto you, that all sins will be forgiven the sons of men, and their evil-speakings, whatever they may have blasphemed; 29 but whoever speaks evil against the Holy Ghost has no forgiveness forever, but is held under eternal judgement. 30 This was stated because they said: He hath a foul spirit.

31 Then his mother and brothers came; and standing without they sent word to him, asking for him. 32 And a crowd was seated about him, and they say to him: Behold, thy mother and thy brothers are without seeking for thee. 33 And he answering them, says: Who is my mother, or my brothers? 34 And looking around at those sitting round about him, he says: Behold my mother, and my brothers! 35 For whosoever shall do the will of God, the same is my brother, and sister and mother.

**4.** And again he began to teach by the sea side. And there was gathered unto him a great multitude, so that he entered into a ship, and sat there; while all the crowd was on the land, close to the sea. 2 And he taught them many things in parables, and said unto them in his teaching: Listen! The sower went forth to sow. 4 And it happened in sowing, some seed fell on the path, and the birds came and devoured it.

5 And some fell on rocky places, where it had not much earth; and immediately it sprang up, because it had not depth of earth; 6 but the sun having arisen, it was scorched; and because it had no root, it withered away. 7 And some other seed fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into good ground, and gave results, springing up and growing; and some bore thirty, and some sixty, and some a hundredfold. 9 And he said unto them: He having ears to hear with, let him give heed.

10 And when he was alone, they that were about him with the twelve asked of him concerning the parable. 11 And he said unto them: Unto you it is given to know the mystery of the kingdom of God; but unto those who are without, all things are done in parables; 12 that seeing they may see, but not perceive; and hearing they may hear, but not understand; lest they should turn and their sins should be forgiven them. 13 And he saith unto them: Know ye not the teaching of this parable? How then will ye understand all the other parables?

14 The sower sows the word. 15 And these are they where the word is sown on the path; when they have heard it, immediately cometh Satan and taketh away the word which was sown in their minds. 16 And these, that are like the sowing of seed on rocky places, are those who, when they hear the word, immediately with joy receive it. 17 But not seriously receiving the truth into their very life, they are but temporarily impressed. Then when trial or persecution occurs on account of the word, immediately they lose their interest in the truth. 18 The others, those that are indicated by the seed

sown among thorns, are they who have heard the word, 19 but the cares of the world, and the deceitfulness of riches and the cravings for other things entering in, choke the word, and it becometh unfruitful. 20 Those represented by the seed sown on the good ground, are they who hear the word, and truly receive it, and it bringeth forth fruit, thirty-fold, sixty-fold, or a hundredfold.

21 And he said unto them: Is a lamp brought to put under a bushel, or under the couch, instead of being placed on the lamp-stand? 22 For nothing is hidden, but that it shall be disclosed; nor anything concealed but that it shall come into the light. 23 If anyone has ears to hear with, let him give heed.

24 And he said unto them: Take heed what ye hear. In what measure ye measure, it will be measured to you, and to you who understand, more shall be added. 25 For whoever uses what he has, to him shall be given; and he who uses not what he has, even what he has to use will be taken from him.

26 The kingdom of God is like this, as when a man has cast seed on the ground, 27 and sleeps and rises night and day, and the seed sprouts and grows up, he knows not how. 28 For, of its own accord, the earth brings forth the crop; first the plant, then the ear, afterwards the full grain in the ear. 29 But when the crop is ripe, immediately he putteth forth the sickle, because the harvest time is come.

30 Again he said: To what may we compare the kingdom of God, or by what parable may we illustrate it? 31 It is like to a mustard seed, which, when sown on the ground, though it is smaller than all of those seeds sown, 32 yet when it is sown it groweth up, and becometh greater

than all herbs, and shoots out great branches; so that the birds of the air can nest under the shade of it.

33 With many such parables spake he the word unto them, as they were able to receive it. 34 And without a parable he spoke not unto them, and when they were alone, he explained all things to his disciples.

35 And the same day, when the evening was come, he saith unto them: Let us cross over to the other side. 36 And having left the multitude, they took him with them to go across, as he was already in the ship; and also other ships accompanied him. 37 And there arose a great storm of wind, and the waves dashed into the ship, so that it was now filling. 38 Jesus was in the stern, on the couch, sleeping; and they awoke him, and said to him: Teacher, carest thou not that we perish? 39 And rising up he rebuked the wind, and said to the sea: Hush. Be still! And the wind ceased, and there was a great calm. 40 And he said unto them: Why are ye so timid? How is it that you have not faith? 41 And they were overwhelmed with great awe and said to one another: Who indeed is this, that even the wind and the sea hearken to him?

**5.** And they came to the other side of the sea into the country of the Gerasenes. 2 And having come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling among the tombs; and no one was able to bind him, not even with chains; 4 for many times he had been bound with fetters and chains, and the chains had been torn asunder by him and the fetters broken, and no one was able to tame him. 5 And always, night and day, he was among the tombs, and in the mountains, crying out and cutting himself

with stones. 6 And when he saw Jesus at a distance, he ran and worshipped him, 7 and crying out with a loud voice, he said: What hast thou to do with me, Jesus, O Son of Jehovah, the Highest? I adjure thee by Jehovah, do not torment me. 8 (For he had said unto him: Foul spirit, come out of the man.) 9 And Jesus asked him: What is thy name? And he replied: My name is Legion; for we are many. 10 And he besought Jesus earnestly that he would not send them away out of the country.

11 Now there was on the mountain-side a great herd of swine feeding. 12 And the devils besought him, saying: Send us into the swine that we may enter into them. 13 And immediately Jesus gave them leave. And having come out of the man the foul spirits entered into the swine; and the herd (they were about two thousand) rushed down the steep slope into the sea, and were drowned in the sea. 14 Then the herdsmen fled, and told about it in the city and to the country about; and the people came out to see what it was that had been done. 15 And they came to Jesus, and saw the one who had been possessed with devils, sitting and clothed, and in his right mind, him who had been possessed by the legion; and they were awe-struck. 16 And those who had seen it related to them what had happened to him who was possessed with devils, and concerning the swine. 17 And they began to beseech him to depart from their borders. 18 And as he was entering into his ship, he who had been possessed with devils plead that he might go with him. 19 Jesus did not permit him, but saith unto him: Go home among your friends, and tell them how much the Lord hath done for thee, and had compassion on thee

20 And he went and began to tell everybody in the district of Decapolis, how much Jesus had done for him; and all were astonished.

21 Jesus having passed over again in the ship to the other side, a great multitude gathered about him; and he was by the sea. 22 And one of the rulers of the synagogue, Jairus by name, came, and seeing Jesus, he fell at his feet, 23 and earnestly entreated him, saying: My little daughter is at the point of death. Come, and lay thy hands on her in order that she may be cured, and live. 24 And he went with him; and a great crowd followed him, and pressed about him.

25 And a certain woman, who had a flow of blood for twelve years, 26 and had suffered much under many physicians, and had spent all of her property, and had not been at all benefited, but rather had become worse, 27 having heard about Jesus came in the crowd behind and touched his mantle. 28 For she said: If I can but touch his garments, I shall be cured. 29 And immediately her flow of blood was dried up; and she realized in her body that she was cured from the scourge. 30 And immediately Jesus, knowing in himself that power had proceeded out of himself, turned about in the crowd and said: Who touched my garments? 31 And his disciples said unto him: Thou seest the crowd pressing about thee, and sayest thou: Who touched me? 32 He was looking around to see her who had touched him. 33 Then the woman, being conscious of what was wrought in her, fearing and trembling, came and fell down before him, and told him all the truth. 34 And he said unto her: Daughter, thy faith hath saved thee; go in peace, and be thou cured of thy plague.

35 While yet speaking, some mes-

sengers from the synagogue-ruler's house came, saying: Thy daughter is dead; why trouble the Teacher any further? 36 But Jesus, overhearing the message that was spoken, immediately said unto the synagogue-ruler: Fear not, only believe. 37 And he permitted no one to accompany him, except Peter and James, and John the brother of James. 38 Soon they came to the synagogue-ruler's house and he sees a tumult, and much weeping and wailing. 39 And entering in, he saith unto them: Why are you troubled and weep? the little child is not dead, but sleepeth. 40 And they derided him. But he, having sent them all out, taketh the father of the little child, and the mother, and those who were with him, and entered in where the little child was. 41 And having grasped the hand of the little child, he saith unto her: Talitha cumi; which is, being translated, Little girl, I say to thee, arise. 42 And immediately the little girl arose and walked about, for she was twelve years old. And they were astonished with an overwhelming astonishment. 43 And he charged them repeatedly that no one should make this known; and directed that something be given to her to eat.

**6.** And he went out from thence and came into his own country, and his disciples followed him. 2 And the sabbath day having come, he began to teach in the synagogue. And the many hearing him were astonished, saying: From whence hath this one these things, and what wisdom is this which is given unto him? and how is it that such great miracles are done by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joseph, and Judas, and Simon? And are not his sisters here with us? And they were offended at him. 4 But Jesus said unto them A prophet is not without honor, except

in his own country, and among his own relatives, and in his own house. 5 And he could do no miracle there, except that he laid his hands upon a few sick persons, and healed them. 6 And he marveled because of their unbelief. And he went about the surrounding villages, teaching.

7 And he called to him the twelve, and began to send them out, two and two; and he gave them authority over the unclean spirits; 8 and he charged them that they should take nothing for the journey, except only a staff; no bag, no bread, no money in their girdle; 9 but put on sandals, and wear only one coat. 10 And he said to them: Wherever ye enter into a house, there abide till ye depart from thence. 11 And whatever place will not receive you nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.

12 And having gone forth they preached that all should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 Herod, the king, heard about Jesus, (for his name had become well-known,) and he said: John the immerser is risen from the dead, and therefore these miracles are done by him. 15 Others said: He is Elijah. But others said: He is a prophet, like one of the great prophets. 16 But Herod having heard about him, said: John, whom I beheaded, is risen from the dead. 17 For Herod himself had sent forth and seized John, and bound him in prison on account of Herodias' his brother Philip's wife, because he had married her. 18 For John had said unto Herod: It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias was angry against him, and desired to kill him; but she could not; 20 for Herod feared John knowing that he was a just man with

divine authority and holy and he protected him; but having heard him, he was much perplexed, and yet he willingly listened to him.

21 An opportune day having come, when Herod on his birthday made a feast for his nobles, and his generals and the chief men of Galilee; 22 and the daughter of this Herodias having come in and danced, she pleased Herod and his guests; and the king said to the damsel: Ask me for whatever you will, and I will give it to you. 23 And he swore unto her: Whatever thou mayest ask of me, I will give to thee, even to the half of my kingdom. 24 But she, going out, said to her mother: What shall I ask? Then she replied: The head of John the immerser. 25 And immediately coming in with haste to the king, she asked, saying: I will that thou give me immediately, on a platter, the head of John the immerser. 26 And the king became very sorrowful, but because of his oath and those about him, he would not refuse her. 27 And the king, immediately sending a guardsman, ordered his head to be brought. And going forth the soldier beheaded John in the prison; 28 and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And when the apostles came back they gathered about Jesus, and told him all, both what they had done, and what they had taught. 31 And he said unto them: Come by yourselves apart into a quiet place, and rest awhile. For there were many coming and going, and they had no leisure even to eat. 32 And they departed privately in a boat to a quiet place. 33 But the people saw them de-



parting and many learned of it; and they ran together there on foot from all the cities, and outwent them. 34 And coming off of the boat he saw a great multitude, and he was moved with pity towards them, because they were like sheep without a shepherd; and he began to teach them many things.

35 The day being now far spent, his disciples coming to him, said: Because it is a desert place, and already late, 36 dismiss them, that they may go to the farms and villages round about, in order that they may buy for themselves something to eat. 37 But Jesus answering said unto them: Give ye them to eat. And they replied: Shall we go and buy 200 \*denaries worth of bread, and give them to eat? 38 Jesus saith unto them: How many loaves have you? Go and see. And when they ascertained, they said: Five, and two fishes. 39 And he directed them to have all sit down in companies on the green grass. 40 And they sat down in groups, by hundreds and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and gave thanks, and broke the loaves, and gave to his disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the pieces of bread and of the fishes. 44 And those who ate of the bread were five thousand heads of families.

45 And straightway he constrained his disciples to get into the boat and to go before him to the other side unto Bethsaida, while he

sent away the people. 46 And having sent them away, he retired into the mountain to pray. 47 And when evening was come, the boat was in the midst of the sea, and he was alone on the land. 48 Jesus saw them straining in the rowing, for the wind was against them. And about the fourth watch of the night, he comes toward them, walking on the sea and he would have passed by them. 49 But they, seeing him walking on the sea, thought it was an apparition, and cried out; 50 for they all saw him, and were terrified. And immediately he talked with them, and says: Be of good cheer; it is I, be not afraid. 51 And he went up unto them into the boat and the wind ceased, and they were greatly amazed, and wondered. 52 For they considered not the lesson taught by the loaves, as their minds were slow to learn.

53. And having passed over, they came to the land of Gennesaret, and anchored there. 54 And when they were come out of the boat, immediately the people knew him, 55 and running about that whole surrounding country, they began to carry on beds those who were sick, to where they heard he was. 56 And wherever he entered, into towns, or cities, or villages, they placed the sick in the marketplaces, and besought him that they might touch if only the fringe of his mantle. And as many as touched him were made well.

**7.** Then came together unto him the Pharisees, and certain of the scribes who had come from Jerusalem. 2 And seeing some of his disciples eating bread with common (that is unwashed) hands, they found fault. 3 For the Pharisees, and all the Jews holding the tradition of the elders, eat not, unless they wash their hands thoroughly. 4 And when they come from market, unless they

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\*37. Denaries: A denary was a Roman silver coin worth about 17 cents. Mat 20: 2 indicates that a denary, often translated "penny," was considered a day's wages.

immerse themselves, they do not eat. And there are many other things which they received to observe, immersion of cups, and pots, and copper vessels. 5 So the Pharisees and the scribes asked him: Why do not thy disciples walk according to the tradition of the elders, but eat bread with defiled hands? 6 He said unto them: Well did Isaiah prophesy concerning you hypocrites; as it is written: This people honor me with their lips, but their spirit is far from me. In vain do they worship me, teaching as doctrines the precepts of men. 8 For laying aside the commandment of God, ye hold the tradition of men. 9 And he said unto them: Quite fully do you set aside the commandments of God, that you may keep your own tradition. 10 For Moses said: Honor thy father and thy mother; and, He who reviles father or mother let him be put to death. 11 But ye say: If a man say to his father or mother, By whatever of mine thou mightest be assisted by me is Corban, that is to say, Given to God; 12 you no more permit him to do anything for his father or mother; 13 thus nullifying the word of Jehovah by your tradition which ye have handed down; and many similar things like that ye do.

14 And having called to him all the people, he said unto them: All of you listen to me, and understand. 15 Nothing that is outside of the man, by entering in, is able to defile him; but the things that come out of him, those are the things that defile the man.

17 When he left the multitude and entered into a house, his disciples asked him about the parable. 18 And he saith unto them: Are ye also thus without understanding? Do ye not see, that all that is without, entering into the man is not able to defile him? 19 Because it goes not into his

mind, but into the belly and passes out into the drain; all the food being purified. 20 But, he said, that which comes out of the man that defiles the man. 21 For from within, out of the minds of men, evil thoughts come, adulteries, fornications, murders, 22 thefts, covetousness, wickedness, deceit, intemperance, an evil eye, evil speaking, pride, foolishness; 23 all these evil things come forth from within and defile the man.

24 And rising up he departed thence into the borders of Tyre and Sidon, and having entered into a house, he desired no one to know it, but he could not be hidden. 25 A woman, whose little daughter had an unclean spirit, having heard about him, came and fell at his feet; 26 (now the woman was a Greek, a Syrophoenician by birth;) and she besought him that he would cast out the devil from her daughter. 27 But Jesus said unto her: Let the children first be filled; for it is not right to take the children's bread and cast it to the dogs. 28 But she answered and saith unto him: True, Lord, but even the dogs under the table eat of the children's crumbs. 29 And he said unto her: For this saying go thy way; the devil is gone out of thy daughter. 30 And departing to her house, she found her daughter laid upon the bed and the devil gone out.

31 And again going forth from the borders of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the borders of Decapolis. 32 And they bring unto him one who was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And having taken him aside from the multitude he put his fingers into his ears, and spitting he touched his tongue; 34 and looking up to heaven, he sighed, and says to him: Ephphatha, that is,

Be opened. 35 And immediately his ears were opened, and the cord of his tongue was loosed, and he spoke plainly. 36 And he charged them that they should tell no one; but the more he charged them, the more generally they made it known. 37 And the people were astonished beyond measure, saying: He hath done all things well; he makes both the deaf to hear, and the dumb to speak.

**8.** In those days when the multitude was again great, and not having anything to eat, Jesus called his disciples and saith unto them: 2 I have compassion on the multitude, because they have continued with me now three days, and have nothing to eat; 3 and if I send them away fasting to their own homes, they will faint by the way, for some of them have come a great distance. 4 And his disciples answered him: Whence will any one be able to fill these with bread here in a desert place? 5 And he asked them: How many loaves have ye? And they said: seven. 6 And he commanded the people to sit down on the ground; and he took the seven loaves and having given thanks, he broke them and gave to his disciples for distribution, and they gave them to the multitude. 7 And they had a few small fishes; and having given thanks he said: Place these also before them 8 And they ate, and were filled; and they took up of the broken pieces that remained, seven large baskets full. 9 And those who had eaten were about four thousand; and he dismissed them.

10 And straightway entering into a ship with his disciples, he came into the region of Dalmanutha. 11 And the Pharisees came forward and began to question him, seeking of him a sign from heaven, trying him. 12 And sighing deeply in his spirit, he says: Why doth this generation seek

a sign? Truly I say unto you, no sign shall be given to this generation. 13 And leaving them, he entered again into the ship, and departed to the other side.

14 The disciples forgot to take bread, and they had none in the ship with them, except one loaf. 15 And he charged them saying: Take heed, beware of the leaven of the Pharisees and of the leaven of Herod.

16 And they reasoned among themselves, saying: It is because we have no bread. 17 And Jesus knowing it, says to them: Why reason ye about your having no bread? Do ye not yet perceive nor understand? Are your minds yet so dull? 18 Having eyes, can ye not see? And having ears, can ye not hear? And can ye not remember? 19 When I broke the five loaves among the five thousand, how many baskets full of fragments took ye up? They say unto him: Twelve. 20 And when the seven among the four thousand, how many baskets full of fragments took ye up? And they said: Seven. 21 And he said unto them: How is it then that ye do not understand?

22 Then they came **into** Bethsaida, And they bring a blind man unto him, and beseech Jesus to touch him. 23 And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw anything. 24 And he looking up, said: I see men like trees, walking. Then he again placed his hands upon his eyes, and he saw clearly and was restored, and saw everything distinctly. 26 And he sent him away to his home, saying: Do not enter at all into the village.

27 And Jesus and his disciples went out into the villages of Caesarea Philippi; and on the way he asked his disciples, saying: Who do men say that I am? 28 And they answer-

ed: John, the immerser; and others, Elijah; and others say one of the prophets. 29 And he says to them: But who say ye that I am? And Peter answering said unto him: Thou art the Anointed One. 30 And he charged them that they should tell no one about him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spoke the statement plainly. And Peter, taking him aside, began to remonstrate with him. 33 But Jesus turning round and noticing his disciples, rebuked Peter, saying: Get you back away from me, Satan; because thou considerest not the things of Jehovah, but the things of men.

34 And he called unto him the multitude with his disciples, and said unto them: Whoever desires to follow me, let him deny himself, and undergo his cross\* and follow me. 35 For whoever desires to save his life shall lose it, but whoever shall lose his life on my account and of the gospel's shall save it. 36 For what will it profit a man, if he should gain the whole world, and forfeit his life? 37 Or what will a man give in exchange for his life? 38 Whoever shall be ashamed of me and of my words, in this faithless and sinful generation, of him also will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

9. And he said unto them: Truly I say unto you, That there are some of those standing here, who shall not taste of death, till they have seen the royal authority of Jehovah coming in power.

Six days later, Jesus taketh with

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\*34 i, e. his crucifixion with Christ, See Gal. 2:20.

him Peter, and James, and John, and privately conducted them up into a high mountain, and he was transformed before them. 3 And his garments became glistening, exceedingly white, such as no fuller on earth could whiten them. 4 And there appeared unto them Elijah with Moses; and they were talking with Jesus. 5 Then Peter addressing Jesus, said: Rabbi. it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to say; for they were overwhelmed with awe. 7 And there came a cloud overshadowing them; and out of the cloud came a voice: This is my beloved Son; hear ye him. 8 And suddenly, looking around, they no longer saw any one but Jesus only with themselves.

9 And as they were coming down from the mountain, he charged them that they should tell no one what they had seen, except after the Son of man should be raised from the dead. 10 And they kept the matter to themselves, questioning at the same time what "raised from the dead" meant.

11 And they asked him, saying: Why say the scribes that Elijah must first come? 12 And he answering said unto them: Elijah indeed cometh first to restore all things; and how has it been written of the Son of man? that he should suffer many things and be set at nought; 13 but I say unto you, that Elijah also has come, as it has been written of him, and they have done unto him whatever they wanted.

14 And coming to the disciples, he saw a great crowd about them, and scribes disputing with them. 15 And immediately all the crowd seeing him were greatly amazed, and running forward saluted him. 16 And he asked them: What are ye disputing with

them? 17 And one of the crowd answering, said: Teacher, I brought to thee my son, who hath a dumb spirit; 18 and wherever it seizes him, it throws him down; and he foameth, and gnasheth his teeth, and he pineth away. I spoke to thy disciples, that they should cast it out; but they had not the power. 19 And he answering said to them: O unbelieving generation, how long shall I be with you? how long shall I bear with your \*unbelief? Bring him to me. 20 And they brought him to Jesus. And seeing him, immediately the spirit convulsed him; and falling on the ground he rolled about, foaming. 21 And Jesus asked his father: How long a time is it since he has been this way? And he said: From a child. 22 And oft times it hath cast him into the fire, and into the water, to destroy him. But if thou art able to do anything, have pity on us, and help us. 23 And Jesus said unto him: If thou art able to believe; all things are possible to him that believeth. 24 And immediately the father of the boy crying out, said, with tears: I believe, help thou my unbelief. 25 And Jesus seeing that a multitude was quickly gathering, rebuked the foul spirit, saying unto him: Dumb and deaf spirit, I command you, come out of him, and never again enter into him, 26 And crying out, and greatly convulsing him, the spirit came out of him, and the boy became as one dead; so that many said: He is dead. 27 But Jesus taking him by the hand, raised him, and he stood up.

28 And having come into a house his disciples asked him privately: Why were we not able to cast it out? 29 And he said unto them. This kind of spirit cannot be cast out, if you

are not in prayer.

30 Departing from thence, they passed through Galilee, but he did not wish any one to know it, 31 for he was teaching his disciples. And he said to them: The Son of man is about to be delivered into the hands of men, and they will kill him, and having been put to death, after three days he will rise again. 32 But they understood not that saying, and were afraid to ask him.

33 And they came into Capernaum, and being in the house he asked them: What was it that ye disputed among yourselves on the way? 34 But they were silent; for on the way they had disputed among themselves, who was the greatest. 35 And sitting down, he addressed the twelve, and saith unto them: If any one desires to be first he must be last of all, and servant of all. 36 And taking a little child, he placed him in the midst of them; and enfolding him in his arms, he said unto them: 37 Whoever shall receive in my name one of the nature of little children, receiveth me; and whoever receiveth me, receiveth not me, but him who sent me.

38 And John spoke to him, saying: Teacher, we saw one casting out devils in thy name; and we forbade him, because he was not following us. 39 But Jesus said: Forbid him not; for there is no one who will do a miracle in my name, and be able readily to speak evil of me. 40 For he who is not against us is for us. 41 For whoever shall give you a cup of water to drink in my name, because ye are Christ's, truly I say unto you, he shall not lose his reward. 42 And whoever shall cause to offend one of these humble ones who believe in me it were better for him if a millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand causes thee to offend cut it off;

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\*19 The unbelief of his creatures is the hardest thing for Christ to bear.

it is better for thee to enter into life crippled, than having the two hands go into hell, into the fire that is unquenchable. 45 And if thy foot cause thee to offend, cut it off; it is better for thee to enter into life lame, than having the two feet to be cast into hell. 47 And if thine eye cause thee to offend, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell; 48 where "their worm dieth not, and the fire is not quenched" 49 For every one shall be treated with fire, just as every sacrifice is treated with salt.\* 50 Salt is good; but if the salt is become saltless, how will ye season with it? Have salt in yourselves, and be at peace with one another.

**10.** On leaving that place, he cometh into the borders of Judaea on the other side of the Jordan; and again crowds gathered about him; and as he was accustomed, he again taught them. 2 And Pharisees coming to him, asked him, to try him: Is it lawful for a husband to divorce his wife? 3 And he answering said unto them: What did Moses tell you? 4 And they said: Moses allowed a writ of separation to be written, and to put her away. 5 And Jesus said unto them: Because of the depravity of your nature he gave you this direction. 6 But from the beginning of creation God made them male and female. 7 On account of this a man shall leave behind his father and mother. 8 and the two shall become one flesh; so that they are no longer two, but one flesh. 9 Therefore, what God hath joined together, let not man separate.

10 And in the house his disciples asked him again concerning this matter. 11 And he saith unto them:

Whoever shall divorce his wife, and marry another, committeth adultery with her. 12 And if a woman releases her husband, and be married to another, she committeth adultery.

13 And they brought little children unto him, that he might touch them; but the disciples rebuked those who brought them. 14 Jesus seeing it, was displeased, and said unto them. Let the little children come unto me, and forbid them not; for of such like these the kingdom of God is composed. 15 Truly I say unto you, whoever receiveth not the kingdom of God as a little child, positively can not enter therein. 16 And enfolding them in his arms, having placed his hands upon them, he blessed them.

17 And as he went forth into the highway, one came running, and kneeling before him, asked him: Good Teacher, what must I do that I may inherit eternal life. 18 And Jesus said to him: Why callest thou me good? There is none good but one, that is Jehovah. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. 20 And he answering said unto him: Master, all these things have I kept from my youth up. 21 And Jesus looking on him, loved him, and said to him: One thing thou lackest [for inheriting eternal life]; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. 22 But he became sad at that saying, and went away sorrowful; for he had great possessions.

23 And looking around, Jesus saith unto his disciples: How hardly shall they who have riches enter into the kingdom of Jehovah! 24 And the disciples were astonished at his words. But Jesus again answering, saith unto.

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\*49 See Lev. 2: 13.

them: Children, how hard it is for those who trust in riches to enter into the kingdom of Jehovah. 25 It is easier for a camel to go through the eye of a needle, than for a rich person to enter into the kingdom of Jehovah. And they were astonished exceedingly, saying among themselves: Who then can be saved? 27 But Jesus looking upon them saith: With men it is impossible, but not with Jehovah, for with Jehovah all things are possible.

28 Peter began to say unto him: Lo we have left all, and have followed thee. 29 Jesus answering said: Truly I say unto you, There is no one who hath left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's sake, 30 but he shall receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecution; and in the age to come, eternal life. 31 But many who are first shall be last; and the last first.

32 They were still on the road going up to Jerusalem, and Jesus was going before them; and they were awestruck; and those who followed were reverent. And again he took aside the twelve, and began to tell them of the things that were about to occur to him: 33 Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests, and to the scribes; and they will condemn him to death, and will deliver him to the Gentiles. 34 And they will mock him, and they will spit upon him, and they will kill him; and after three days he will rise again.

35 And James and John, the sons of Zebedee, came to Jesus, saying: Teacher, we wish that thou wouldst do for us whatever we may ask. 36 And he said unto them: What would ye that I should do for you? 37 They

said unto him: Grant unto us that we may sit, one at thy right hand, and the other at thy left hand, in thy glory. 38 But Jesus said unto them: Ye know not what ye ask. Are ye able to drink of the cup that I drink of; and be overwhelmed with the immersion with which I am being overwhelmed? 39 And they replied: We are able. Then Jesus said unto them: Ye will indeed drink of the cup that I drink of; and be overwhelmed with the immersion with which I am being overwhelmed; 40 but to sit at my right and at the left, is not mine to give, except to those for whom it has been prepared.

41 And the ten having heard of it, began to be much displeased with James and John. 42 But Jesus having called them to him, saith unto them: Ye know that those accounted to rule over the Gentiles lord it over them, and their great ones use power over them. 43 But it shall not be so among you; but whoever desires to become great among you, will be your servant; 44 and whoever desires to be chief among you, will be a slave of all. 45 For even the Son of man came not to be served, but to serve, and to give his life a ransom for many.

46 And they came into Jericho. And as he was going forth from Jericho with his disciples and a great multitude, a blind beggar, Bartimaeus, son of Timaeus, sat by the road side begging. 47 And hearing that it was Jesus the Nazarene, he began to cry out, and say: Jesus, Son of David, have pity on me. 48 And many rebuked him, so that he should be silent; but he cried out much louder: Son of David, have pity on me. 49 And Jesus having stopped, directed him to be called. And they called the blind man, saying to him: Be of good cheer; arise, he calleth thee. 50 And



he, throwing off his mantle, jumping up, came to Jesus. 51 And Jesus speaking to him, said: What do you want me to do for thee? And the blind man said to him: Rabboni, that I may receive my sight. 52 And Jesus said to him: Go thy way, thy faith hath saved thee. And immediately he received sight, and followed Jesus in the road.

**11.** And when they came nigh to Jerusalem, to Bethphage and Bethany near the Mount of Olives, he sent two of his disciples, 2 and saith unto them: Go into the village opposite to you, and as soon as ye enter into it, ye will find a colt tied, whereon never man sat, having loosed it, bring it here. 3 And if any one say to you: Why do ye this? say ye: The Lord hath need of him, and immediately he will send it hither. 4 And they went and found a colt tied near the front door of a house, and they untied it. 5 And some one of those standing there, said to them: Why do you untie the colt? 6 And they said to them just as Jesus had commanded; and they let them go. 7 And they led the colt to Jesus, and cast their mantles on it; and he sat upon it. 8 And many spread their garments on the road; and others cut branches from the trees and strewed on the road. 9 And they that went before, and they that followed, cried, saying: Hosanna, Blessed is he who cometh in the name of Jehovah. 10 Blessed be the coming kingdom of our father David; Hosanna in the highest. 11 And Jesus entered into Jerusalem, and into the temple, and when he had looked round about upon all things, and it being now evening, he went out unto Bethany with the twelve.

12 And on the morrow, as they were coming from Bethany, he was hungry. 13 And seeing a fig tree afar off

having leaves, he went to it, if perhaps he might find anything thereon, for the time of figs had not yet fully come; and when he came to it, he found nothing but leaves. 14 And speaking he said unto it: No one eat fruit of thee hereafter for ever. And his disciples heard it.

15 Then they come into Jerusalem; and going into the temple, he began to cast out those selling and buying in the temple, and overthrew the tables of the money changers, and the seats of those selling doves; 16 and he would not allow that anyone should carry any vessel through the temple, 17 And he taught, saying unto them: Is it not written: My house shall be called the house of prayer for all the nations? but ye have made it a den of robbers. 18 And the scribes and chief priests heard it, and they sought how they might destroy him; for they feared him, because all the multitude was astonished at his teaching. 19 And when evening was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree withered up from the roots. 21 And Peter remembering, saith unto him: Master, behold, the fig tree which thou didst curse is withered away. 22 And Jesus answering saith unto them: Have faith in God. 23 Truly I say unto you, that whosoever shall say unto this mountain: Be thou lifted up and cast into the sea, and shall not doubt in his mind but shall believe that what he saith shall come to pass, he shall have whatsoever he saith. 24 Therefore I say unto you: What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have anything against anyone; that also your father who is in heaven may forgive you your trespasses.

27 And they come again into Jerusalem, and as he was walking in the temple there come to him the chief priests, and the scribes and the elders 28 and say unto him: By what authority doest thou these things? and who gave thee this authority to do these things? 29 And Jesus answering said unto them: I will also ask you one question, and answer me, and I will tell you by what authority I do these things. 30 The immersion of John, was it from heaven, or from men? Answer me. 31 And they reasoned among themselves, saying: If we should say, From heaven; he will say, Why then did ye not believe him? 32 But if we should say, from men,— they feared the people; for all held that John was really a prophet. 33 And answering they said to Jesus: We do not know. And Jesus saith unto them: Neither do I say to you by what authority I do these things.

**12.** And he began to speak unto them in parables. A man planted a vineyard, and placed a hedge about it, and excavated for a winepress and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the proper time he sent a servant to the husbandmen, that he might receive from them of the fruit of the vineyard. 3 But seizing him, they beat him, and sent him away empty. 4 And again he sent to them another servant; and this one, pelting him with stones, they wounded in the head, and sent him away disgracefully treated. 5 And he sent another; and this one they killed; and many others, they beating some, and killing some. 6 Therefore, having yet one son, his beloved, he sent him also to them last, saying: They will reverence my son. 7 But those husbandmen said among themselves: This is the heir; come, let us

kill him, and the inheritance will be ours. 8 And having taken him, they killed him, and cast him out of the vineyard. 9 What therefore will the lord of the vineyard do? He will come and destroy those husbandmen and give the vineyard to others. 10 Have ye not read this Scripture:

The stone which the builders rejected, the same is made the head of the corner; this was done by Jehovah, and it is wonderful in our eyes.

12 And they were eager to seize him, but they feared the multitude; for they knew that he had spoken the parable respecting them. And leaving him, they went away.

13 Then they sent to him some of the Pharisees and the Herodians, to catch him in his words. 14 And when they were come, they say unto him: Master, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a denary, that I may see it. 16 And they brought it. And he saith unto them: Whose is this image and superscription? And they said unto him: Caesar's. 17 And Jesus answering said unto them: Render to Caesar the things that are Caesar's, and to God the things that are God's. And they were astonished at him.

18 Then come unto him the Sadducees who say there is no resurrection; and they asked him saying: 19 Master, Moses wrote for us, that if a man's brother die, and leave a wife behind but leave no children, that his brother should take his wife, and raise up seed unto his brother. 20 There were seven brothers; and the

first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed; and the third likewise. 22 And the seven had her, and left no seed; last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her for a wife. 24 And Jesus answering said unto them: Do ye not err on account of this—not knowing the Scriptures, nor the power of God? 25 For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels in heaven. 26 But concerning the dead, that they rise, have ye not read in the book of Moses, how at the bush Jehovah spake unto him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living. Ye do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him: Which is the chief commandment of all? 29 And Jesus answered him: The chief is, Hear, O Israel; Jehovah is our God, Jehovah is one. 30 And thou shalt fulfill to Jehovah thy God all of the obligations due from thy entire spirit, and from thy entire being, and from thy entire intellect, and from thy entire strength. 31 The second is this: Thou shalt fulfill the obligations due to thy neighbor as thou doest to thyself. There is none other commandment greater than these. 32 And the scribe said unto him: Right, Teacher, thou hast said the truth, that he is one, and besides him there is not another; 33 and to fulfill to him the obligations due from the entire spirit, and from the entire understanding, and from the entire strength; and to fulfill one's ob-

ligations to his neighbor as to himself, is much more than all of the whole, burnt-offerings and sacrifices. 34 And Jesus, seeing that he answered wisely, said unto him: Thou art not far from the kingdom of God. And no one presumed to question him any further.

35 And Jesus continuing his discourse said, as he taught in the temple: How say the scribes that the Christ is David's son? 36 For David himself said by inspiration of the Holy Ghost:

Jehovah said unto my Lord,  
Sit thou at my right hand,  
Till I put thy enemies under  
thy feet.

37 So David himself calls him Lord, how then is he his son?

The great multitude heard him gladly. 38 And he said unto them: during his teaching: Beware of the scribes who delight to walk about in the marketplace, 39 and to have the chief seats in the synagogues and the chief places at the feasts; 40 who devour widow's houses, and for a mask make long prayers. These will receive greater condemnation.

41 And Jesus, sitting opposite to the treasury, noticed how the people cast money into the treasury. And many rich persons cast in much. 42 And a poor widow coming, cast in two \*mites, which equal a \*half-cent. 43 And calling to him his disciples, he said to them: Truly I say to you, that this poor widow has cast in more

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\*42 The mite was a Roman copper coin, doubtless of the smallest value in the world's history. Its value was almost 2 mills according to the U. S. standard. The Greek word here rendered "a half-cent" is kodrantees, and is as properly rendered "a half-cent" as "a farthing;" which is a British coin about equal to the U. S. half-cent which our government has not coined since 1857.

than all of those who are casting into the treasury. 44 For they all cast in from their surplus; but she out of her poverty, cast in all that she had, the whole of her living.

**13.** And as he was going out of the temple one of his disciples saith unto him: Master, see what manner of stones, and what manner of buildings. 2 And Jesus answering, said unto him: Seest thou these great buildings? there shall be left here, no not one stone upon another, which shall not be thrown down.

3 And as he was sitting on the mount of Olives opposite to the temple, Peter and James and John and Andrew asked him privately: 4 Tell us, when shall these things be? and what shall be the sign when all these things are about to be accomplished? 5 And Jesus answering them began to explain: Take heed lest any one deceive you. 6 For many will come in my name, saying: I am he; and they will deceive many. 7 And when ye shall hear of wars and rumors of wars, be not troubled, for such things must needs be, but the end is not yet. 8 For nation will rise against nation, and government against government; and there will be earthquakes in various places, and there will be famines and troubles; these are the beginning of sorrows.

9 But you take heed to yourselves; for they will deliver you into the hands of councils; and in synagogues ye will be beaten; and ye will be brought before governors and kings for my sake, for a testimony unto them. 10 And the gospel must first be preached among all nations.

11 But when they lead you away to deliver you up, be not anxious beforehand what ye shall say; but whatever may be given you in that hour, that speak ye, for it is not ye who

will speak, but the Holy Ghost. 12 And a brother will deliver up a brother to death, and a father a child; and children will rise up against parents and put them to death. 13 And ye will be hated by all on account of my name; but he who stands firm until the end, the same shall be kept safe.

14 But when ye shall see the abomination of desolation, standing where it ought not, (let him that readeth understand), then let those in Judaea flee to the mountains. 15 And he that is on the housetop, let him not go down into the house, neither enter in to take anything out of his house. 16 And so he that is in the field, let him not turn back again to get his cloak. 17 But woe to those that are with child, and to those who are nursing infants in those days. 18 And pray ye that your flight may not be in the winter. 19 For in those days will be distress, such as has not been from the beginning of the creation which God created until now, nor ever will be. 20 And if Jehovah would not limit those days no person could survive; but on account of the elect, whom he hath chosen, he hath limited the days.

21 And then if any one shall say to you: Behold, here is the Christ, or Lo, there; believe it not. 22 For false Christs and false prophets will arise, and will show signs and wonders, to lead astray even the elect, if it were possible. 23 But you take heed: behold, I have foretold all to you.

24 But in those days, after that affliction, the sun shall be darkened, and the moon shall not give its light, 25 and the stars of heaven shall fall, and the powers that are in the heavens shall be shaken. 26 And then they will see the Son of man coming in clouds, with great power and glory.

27 And then he will send forth his angels, and gather together his elect from the four winds, from the uttermost part of earth to the uttermost part of heaven.

28 Now understand the illustration from the fig tree. When its branch has already become tender, and putteth forth leaves, ye know that summer is nigh. 29 So likewise when ye shall see these things coming to pass, know ye that it is nigh, even at the doors. 30 Truly I say unto you, that this generation shall not pass away, till all this must begin to take place. 31 Heaven and earth shall pass away, but my words shall not pass away.

32 But of that day or hour knoweth no one, not even the angels in heaven, nor the Son, but the Father. 33 Take heed, watch; for ye know not when the time is. 34 It is like a man going abroad, leaving his house and having given to his servants authority, and to each one his work, also commanded the porter to watch. 35 Watch therefore; for you know not when the master of the house cometh—at evening, or at midnight, or at 3 o'clock, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you, I say unto all, Watch.

**14.** It was now two days before the passover and the feast of unleavened bread; and the chief priests and the scribes sought how they might take him by deceit, and put him to death. 2 But they said: Not during the feast, lest there should be

a tumult among the people.

3 And Jesus being in Bethany, in the house of Simon the leper, while reclining at the table there came a woman having an alabaster jar of ointment, of pure spikenard, very precious; and breaking the seal, she poured it on his head. 4 And there were some who were much displeased among themselves and said: Why was this waste of the ointment made? 5 For this ointment might have been sold for more than three hundred denaries and given to the poor. 6 And Jesus said: Let her alone; why do ye cause her trouble? She hath wrought a good work on me. 7 For ye have the poor with you always, and whenever ye wish ye can do them good: but me ye will not always have. 8 She hath done what she could; she has come beforehand to anoint my body for the burying. 9 Truly I say unto you, Wherever this gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently deliver him up.

12 Now on the first day of unleavened bread, \*when they killed the passover lamb, his disciples said unto him: Where wilt thou that we go and make ready so that thou mayest eat the passover? 13 And he sendeth

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\*12. Passover Day was the 14th of Nisan, which in the year of Christ's crucifixion began on Tuesday evening at sunset. (See note to John 13:1.) According to the law the paschal lamb was to be killed "between the two evenings." Hence the lambs were generally killed from 3 to 6 o'clock on Passover Day, or day of Preparation; so called by the Jews in Christ's time, because it was the day in which they were required to remove all leaven from their houses, kill the paschal lamb, and make other preparations for the Paschal supper which was eaten that evening after sunset, same as our Wednesday evening, the beginning of 15th Nisan which was a sabbath. On Tuesday the disciples asked, where to prepare the

two of his disciples, and saith unto them: Go into the city, and there will meet you a man carrying a pitcher of water; follow him. 14 And where he shall go in, say ye to the master of the house: The Teacher saith, where is the guestchamber, where I can eat the passover with my disciples? 15 And he will show you a large upper room furnished, ready; and there prepare for us. And his disciples went away and entered into the city, and found as he had said unto them; and they made ready the passover.

17 And being evening he cometh with the twelve. 18 And as they were at the table eating, Jesus said: Verily I say unto you, that one of you will betray me, one who is eating with me. 19 And they began to be sorrowful, and to say unto him one by one: Not I, is it? 20 And he answering said unto them: It is the one of the twelve who is dipping with me into the dish.

21 The Son of man indeed goeth, as it is written concerning him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had not been born.

22 And as they were eating, Jesus took bread, and having given thanks,

he broke it, and gave unto them, and said: Take; this represents my body. 23 And he took the cup, and having given thanks, he gave it to them; and they all drank of it. 24 And he said unto them: This represents my blood of the covenant, which is being shed for many. 25 Truly I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn they went out into the mount of Olives. 27 And Jesus saith unto them: All ye will be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered. 28 But after I am risen again, I will go before you into Galilee. 29 But Peter said unto him: Although all shall be offended yet I will not. 30 And Jesus saith unto him: Verily I say unto thee, That thou this day, in this night, before the watch-trumpet sounds twice, thou wilt deny me thrice. 31 But Peter spoke more vehemently: If I would have to die with thee, I will never deny thee. And in like manner also said they all.

32 And they came to a place named Gethsemane, and he saith to his disciples: Sit ye here, while I shall pray,

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passover. He told them to go into the city and they would be shown "a large upper room furnished, ready;" all except the paschal lamb which Peter and John were to buy and prepare on Wednesday for the paschal supper. But when they gathered in that room on that Tuesday evening, when the Passover, or Preparation, day was actually begun, the day when Christ as the Lamb of God was to be sacrificed: Jesus told his disciples he had earnestly desired to eat this passover with them before he suffered. Then as to the actual paschal supper itself, which could not be eaten until Wednesday evening, he thus said to them: (not as Luke 22:16 is wrongly rendered in the common version, "I will not ANY MORE eat thereof," but he said—) "I will not at all eat it, meanwhile it will be fulfilled in accordance with the government of Jehovah." To appreciate the significance of this statement, it must be remembered that Jesus did not at any time eat a paschal supper with his apostolic group of disciples. So, instead of eating the paschal supper, which looked forward to the blood of the Lamb that should redeem sinners from sin; Jesus, on that Tuesday evening, instituted the Lord's Supper, which commemorates the perfect sacrifice through which all who repent and die to sin can have eternal life. See note to John 13:1.

33 And he taketh with him Peter, and James, and John, and began to be overwhelmed with awe, and to be deeply depressed. 34 And he saith unto them: My whole being is exceedingly sorrowful, even unto death; stay ye here and watch. 35 And going forward a little, he fell upon the ground, and prayed that, if it were possible, the hour might pass by from him. 36 And he said: Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt.

37 And he cometh and findeth them sleeping, and saith unto Peter: Simon, sleepest thou? Couldst not thou watch one hour? 38 Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

39 And again he went away, and prayed, saying the same words. 40 And returning, he found them again sleeping, for their eyes were heavy; and they knew not what to answer him.

41 And he cometh the third time, and saith unto them: Do you sleep on now, and rest? It is enough, the hour has come; behold, the Son of man is delivered into the hands of sinners. 42 Rise up, let us go; lo, he who betrayeth me is at hand.

43 And immediately, while he was yet speaking, cometh Judas, being one of the twelve, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. 44 And his betrayer had given them a sign, saying: Whom I shall kiss, he is the one; seize him, and lead him away safely. 45 And being come, immediately stepping up to Jesus, he saith: Rabbi; and kissed him.

46 Then they laid hands on him, and took him. 47 But a certain one

of those standing by, having drawn his sword struck the servant of the high priest, and cut off his ear. 48 And Jesus answering said unto them: Are ye come out as against a robber, with swords and clubs, to take me? 49 I was daily with you in the temple teaching, and ye took me not; but this is done that the Scriptures may be fulfilled.

50 And leaving him, they all fled. 51 Although a certain young man followed him, having a linen cloth cast about his bare body; and they seized him; 52 but he leaving the linen cloth, fled from them naked.

53 And they led Jesus away to the high priest; and with him assembled all the chief priests and the elders and the scribes. 54 And Peter followed him at a distance, even to within the outer court of the palace of the high priest; and he sat with the attendants, and warmed himself at the fire.

55 And the chief priests and the whole Council sought for evidence against Jesus to put him to death; and found none. 56 For many bore false witness against him, but their testimony agreed not together. 57 Then some rose up and bore false witness against him saying: 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59. But not even was their testimony alike. 60 And the high priest having stood up in the midst, asked Jesus, saying: Answerest thou nothing to what these testify against thee? 61 But he was silent and answered nothing. Again the high priest asked him, and said unto him: Art thou the Christ, the Son of the Blessed? 62 And Jesus said: I am, and ye shall see the Son of man sitting at the right hand of power, and coming in the midst of



the clouds of heaven. 63 Then the high priest having rent his clothes, saith: What further need have we of witnesses? 64 Ye have heard the blasphemy, what think ye? And they all condemned him to be deserving of death. 65 And some began to spit on him, and to cover his face, and striking him with their fists said unto him: Prophecy. And the officers taking him in charge, struck him with their sticks.

66 Now as Peter was down in the outer-court, there cometh one of the maid-servants of the high priest; 67 and seeing Peter warming himself, she looked closely at him, and said: Thou also wast with Jesus the Nazarene. 68 But he denied it, saying: I do not know him, neither do I understand what thou meanest. And he went out into the porch; and the watch-trumpet sounded.

69 And the maid-servant again seeing him, began to say to those standing by: This is one of them. 70 But he again denied it. Then after a little time, those standing by said again to Peter: Surely thou art one of them, for thou also art a Galilean. 71 But he began to curse and to swear: I know not this man of whom ye speak. 72 And the second time the watch-trumpet sounded. And Peter remembered the word that Jesus said to him: Before the watch-trumpet sounds twice, thou wilt deny me thrice. And as he thought about it, he wept aloud.\*

**15.** And immediately in the morning, the chief priests with the elders and scribes and the whole Council, having held a consultation, bound Jesus and took him away and delivered him over to Pilate. 2 And

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\*72 Having gone out by himself, into the darkness away from the palace. See Matt. 26:75.

Pilate asked him: Art thou the King of the Jews? And he answering said unto him: Thou sayest it. 3 And the chief priests accused him of many things. 4 And Pilate again asked him, saying: Answerest thou nothing? See how many things they testify against thee. 5 But Jesus no more answered anything, so that Pilate marvelled.

6 Now at the feast he was accustomed to release unto them one prisoner, whoever they asked. 7 And there was one called Barabbas, bound with his companions in sedition, who in the sedition had committed murder. 8 And crying out, the crowd began to ask him to do as he had always done for them. 9 And Pilate answered them, saying: Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him up through envy. 11 But the chief priests stirred up the crowd, that he should rather release Barabbas unto them. 12 And Pilate answering said again unto them: What will ye then that I shall do with him whom ye call the King of the Jews? 13 And they cried out again: Crucify him. 14 And Pilate said unto them: For what? Has he done evil? But they cried out the more vehemently: Crucify him. 15 Then Pilate, wishing to satisfy the crowd released unto them Barabbas; and having scourged Jesus delivered him up to be crucified.

16 Then the soldiers led him away within the court, which is the Praetorium; and they called together the whole garrison. 17 Then they put on him a purple robe, and having platted a crown of thorns, they put it on him. 18 And they began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and kneeling down they did homage to

him. 20 And when they had quit mocking him, they took off the purple robe from him, and put his own clothes on him, and led him out to crucify him. 21 And they compel one Simon a Cyrenian, who was passing by, coming out of the country, the father of Alexander and Rufus, to bear his cross. 22 And they bring him to Golgotha, which is, being translated, Place of a skull. 23 And they gave him to drink wine mixed with myrrh, but he refused it. 24 And having crucified him, they divided his garments among them, casting lots upon them, what each should take.

25 It was nine o'clock in the morning when they crucified him. 26 And above his head the inscription of his accusation was written: THE KING OF THE JEWS.

27 And with him they crucified two robbers, one at his right hand and the other at his left. [28 And the scripture was fulfilled, which saith: And he was numbered with transgressors.] 29 And those passing by reviled him, wagging their heads, and saying: Ah, thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross. 31 Likewise also the chief priests, deriding him, said among themselves together with the scribes: He saved others, himself he cannot save. 32 Let the Christ, the King of Israel, come down now from the cross, that we may see and believe. And they who were crucified with him reviled him.

33 And when noon was come, there was darkness over the whole land until three o'clock. 34 And at three o'clock Jesus cried with a loud voice, saying: Eloi, Eloi, lama sabachthani? which is, being translated, My God, my God, why hast thou forsaken me? 35 And some of those standing by,

hearing him, said: Behold, he calleth Elijah. 36 But one running and filling a sponge with sour wine, and having put it on a reed to give him to drink, they said: Let him alone; let us see whether Elijah comes to take him down.

37 Then Jesus, having uttered a loud cry, expired. 38 And the veil of the temple was rent in twain from the top to the bottom.

39 And the centurion who stood by opposite to him, seeing that he so cried out and expired, said: Truly this man was God's Son.

40 And there were also women looking on from a distance; among whom was Mary the Magdalene, and Mary the mother of James the less and of Joseph, and Salome; 41 who also, when he was in Galilee, followed him, and ministered unto him; and many others who came up with him to Jerusalem.

42 And evening being now come, and in as much as it was the Preparation, that is, the day before the \*sabbath, 43 Joseph, who was from Arimathaea, an honorable member of the Sanhedrin, who also was himself waiting for the kingdom of Jehovah, came and boldly went in unto Pilate, and asked for the body of Jesus. 44 And Pilate wondered whether he was already dead; and having called the centurion, he asked him if Jesus had already died. 45 And being assured of it by the centurion, he gave the corpse to Joseph. 46 And he having bought a linen cloth, and having taken him down, he wrapped Jesus in the

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\*42. On Preparation day, one of the obligations was to remove all dead bodies before the paschal supper, which was eaten at the commencement of the Passover sabbath (Lev. 23:7), that year beginning on Wednesday evening; the reference is not to the regular weekly sabbath beginning on Friday evening.

linen cloth and laid him in a tomb which was hewn out of rock; and he rolled a stone against the door of the tomb. 47 And Mary the Magdalene, and Mary the mother of Joseph saw where he was laid.

**16.** When the \*sabbath was past, Mary the Magdalene, and Mary the mother of James, and Salome, bought aromatics, that they might anoint the body of Jesus.

2 And very early on the first day of the week, they came to the sepulchre just when the sun had risen. 3 And they were saying among themselves: Who will roll away for us the stone from the entrance of the tomb? For it was very large. 4 And looking up, they saw that the stone has been rolled away. 5 And having entered into the tomb, they saw a young man sitting on the right side, clothed with a white robe; and they were startled. 6 But he said unto them: Be not afraid. Ye are seeking Jesus the Naz-

arene, who was crucified. He is risen he is not here; behold the place where they laid him. 7 But go, tell his disciples and Peter, that he goes before you into Galilee; there ye shall see him, as he said unto you. 8 And having gone out, they ran away from the tomb, and a trembling and rapture seized them; and they said nothing to any one, for they were awestruck.

9 Jesus having risen early the first day of the week, he appeared first to Mary the Magdalene, from whom he had cast seven devils. 10 She went and told those who had been with him, who were grieving and weeping. 11 And they, when they heard that he was alive, and had been seen by her, did not believe it.

12 And afterwards he was manifested in another appearance to two of them as they walked, journeying into the country. 13 And they returning told it to the other disciples; but they did not believe them.

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\*1. "When the sabbath was past." If the sabbath here mentioned was the Jewish *weekly* sabbath (our Saturday), it would have been impossible for these women to have gone out AFTER "the sabbath was past" and "bought spices;" and having returned to their home then, as stated in Luke 23:56, "prepared spices and ointments; and rested on the sabbath day (*i. e.*, their weekly sabbath day), according to the commandment" (Ex. 20:8-11). The Jews had a number of sabbaths (Lev. 23:38-39) besides their weekly sabbath. In connection with the Passover that year, we find two sabbaths are spoken of: the 1st was the great Passover sabbath, referred to here and also in John 19:31, and Lev. 23:7 and 11. That year it began on Wednesday evening about the time when Christ's crucified body had been entombed. The next day, Friday, which began at the close of the Passover sabbath, on Thursday evening, was a secular day, when the women could properly go out and buy spices after "the sabbath was past." Then returning home they could also go to work and prepare aromatics and ointments suitable for anointing the body of Jesus. Then, as their regular *weekly* sabbath began on Friday evening at sunset, they, as stated by Luke, "rested on the sabbath" from their day's work. Then early Sunday morning, John tells us: "while it was yet dark," they went for the sepulchre with their burden of carefully prepared aromatics and ointments to anoint the body of Jesus. They got to the tomb "just at sunrise," but the Lord had already risen, victor over death and the grave. Hence to His honor and glory, in love not by law, those who are really His observe the Lord's day of victory, Sunday; not by considering their own personal interests by resting, or visiting, or by recreation, or amusement, or even by religious exercises, but by special service and devotion to His glory.

14 Afterward he appeared to the eleven while they were eating, and he reproached them for their unbelief and stubbornness of mind, because they believed not those who had seen him after he was risen. 15 And he said to \*them: Having gone into all the world, proclaim the gospel to all the people. 16 He that believes and is immersed shall be saved; but he that disbelieves shall be condemned. 17 And these signs will attend those who have believed: In my name they

shall cast out devils; they shall speak in new languages; 18 they shall take up serpents [without harm]; and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

19 Then indeed the Lord, after he had spoken unto them, was received up into heaven, and sat down at the right hand of Jehovah.

20 And they went forth, and preached everywhere, the Lord working with them, and ratifying the teaching by the accompanying signs.\*

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\*15. Them, i. e. the eleven apostles.

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\*20. These verses (9-20) are found in most Greek MSS. including the Alexandrine, Ephraemi, and Bezae; and what is of the greatest importance, they were in the Curetonian Syriac translation, which doubtless represents the oldest Scripture text that is known, but they are not in the Sinaitic or Vatican MSS. From certain indications, however, it seems that the transcribers knew of these verses being in other MSS. at that time; but not being in the exemplars respectively from which the Sinaitic and Vatican MSS. were being copied, therefore these verses do not appear in these two old MSS. But their being in the Curetonian Syriac translation, indicates that they were in the autograph, or original MS. It is certain that their use was very ancient, as Irenaeus (A. D. 130-202) quoted from this portion of Mark; also probably Justin Martyr, who lived in the early part of the 2nd century.

It is noticeable that the 9th verse is not continuous from the 8th. It is just as noticeable that these verses were not written as an unwarranted, or fraudulent addition. But, judging from all the evidence, it seems that Mark was seriously interrupted in his writing, (for he wrote probably during the Jewish-Roman war, which ended in the destruction of Jerusalem, in the year 70 A. D.), and subsequently when he completed his record, instead of continuing from the 8th verse to write about the resurrection of Jesus, he began a new paragraph, with only a reference to the resurrection (the proof of which he had already recorded), and finished the gospel by making Jesus the sole subject of the closing words of the inspired record.

Or, if possibly the last leaf of Mark's record was lost, as some think the interrupted record indicates, it appears that the first transcriber, being convinced of its loss, took these appropriate verses from some other inspired writings (for there are records showing the existence of such writings, which are now lost), and used them in place of what was on the lost leaf, so that the Gospel, as recorded by Mark, might be completed by the record of Christ's ascension. There is, however, no proof that these verses were not written by Mark as the closing words of his record.

## NOTES AND REFERENCES.

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Mark 9: 31 and 10: 34—In both of these verses, where the common version has “the third day,” the inspired writer wrote: “AFTER three days,” as in Mk. 8:31. In Mat. 12:40 Christ definitely states that he would be in the earth “three days and three nights,” i. e. from Wednesday evening to Sunday.

## NOTES AND REFERENCES.

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# THE GOSPEL;

## AS RECORDED BY LUKE.

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**1.** Since many have taken in hand to prepare a narrative of those facts which have been fully established among us, 2 even as they, who from the beginning were eyewitnesses and attendants of the Word, delivered them to us; 3 to me also it appeared my duty, having been made from on high to understand all things accurately, to write to you a connected account, most excellent Theophilus, 4 in order that thou also mayest know the certainty of those statements concerning which you have been informed by word of mouth.

5 In the days of Herod, the king of Judaea, there was a certain priest, Zachariah by name, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elizabeth. 6 They were both righteous before God, walking blameless in all the commandments and ordinances of Jehovah. 7 But they had no child because Elizabeth was barren, and both were now advanced in years.

8 And it occurred while he was fulfilling his priestly service before God, in the order of his course, 9 it fell to his lot, according to the custom of the priestly service, to enter into the temple of Jehovah and burn incense. 10 At the hour of the incense-burning, all the multitude of the people were praying on the outside; 11 but to him appeared an angel of Jehovah standing at the right side of the altar of incense. 12 Zachariah seeing him, was troubled, and fear came upon him. 13 But the angel said to him: Fear not, Zachariah; because thy prayer has been heard, and

thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. 14 And he will be a joy to thee and an exultation; and many will rejoice at his birth. 15 He shall be great in the sight of Jehovah; and he shall never drink wine nor fermented liquor; and he shall be under full influence of a holy spirit, even from his birth. 16 Many of the sons of Israel he shall turn to Jehovah, their God. 17 And he shall go forth in his sight in Elijah's spirit and power, to turn fathers' minds, to their children, and the disobedient to the wisdom of the righteous; to make ready for Jehovah a prepared people.

18 And Zachariah said to the angel: By what shall I know this? For I am an old man, and my wife is advanced in years. 19 And the angel answering said to him: I am Gabriel, who stands in the presence of Jehovah; and I was sent to speak to thee, and to announce these glad tidings to thee. 20 And behold, thou shalt be silent, and unable to speak until the day in which these things shall take place, because thou didst not believe my words, which shall be fulfilled in their season.

21 And the people were waiting for Zachariah, and wondered why he remained so long in the temple. 22 But when he came out, he was not able to speak to them, and they perceived that he had seen a vision in the temple; and he made signs to them, and remained dumb.

23 And it came to pass, when the days of his ministration were completed, he returned to his home. 24 And after these days his wife Eliza-



beth conceived, and she secluded herself five months, saying: 25 Thus hath Jehovah dealt with me, in the days in which he regarded me to take away my reproach among men.

26 Now in the sixth month the angel Gabriel was sent by God to a city of Galilee, named Nazareth, 27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel coming to her, said: Rejoice, thou favored one! Jehovah is with thee. 29 But she was startled at his words; and was wondering what manner of salutation this might be. 30 And the angel said to her: Fear not, Mary; for thou hast found favor with Jehovah. And behold thou shalt conceive, and bring forth a son, and thou shalt call his name Jesus. 32 He shall be great, and he shall be called Son of the Highest; and the Lord Jehovah will give to him the throne of David, his father; 33 and he shall reign over the house of Jacob forever; and of his government there shall be no end.

34 But Mary said to the angel: How shall this be, since I have no husband? 35 And the angel answering said to her: A Holy Spirit shall come to thee, and power of the Most High shall overshadow thee; and therefore the Holy One that is about to be born shall be called Son of God. 36 And behold, Elizabeth thy kinswoman she also hath conceived a son in her old age; and this is the sixth month with her who was called barren. 37 For no promise from God is impossible of fulfillment. 38 And Mary said: Behold, the handmaid of Jehovah; be it unto me according to thy word. And the angel departed from her.

39 And in those days Mary arose and hastened into the hill-country into a city of Judah. 40 and entered into the house of Zachariah, and saluted

Elizabeth 41 And it occurred as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was under full influence of a holy spirit, 42 and she exclaimed with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb. But why this to me, that the mother of my Lord should come to me? 44 For behold, as the voice of thy salutation came into my ears, the babe leaped in my womb for joy. 45 And blessed is she who believed that there shall be a fulfillment of the things spoken to her from Jehovah.

46 And Mary said: My whole being extols Jehovah; 47 and my spirit exults in Jehovah my Saviour; because he hath looked upon the low estate of his maidservant; for, behold, from henceforth all generations will account me happy. 49 For the Mighty One hath done great things for me, and holy is his name. 50 His mercy to those who reverence him is for generations of generations. 51 Mighty are the deeds of his arm; he hath scattered the haughty in the thoughts of their minds. 52 He hath cast down monarchs from their thrones, and hath exalted the lowly. 53 The hungry he hath filled with good things, and the rich he hath sent away empty. 54 He hath helped Israel his servant, remembering mercy 55 (as he promised to our fathers) toward Abraham and his seed forever.

56 And Mary stayed with Elizabeth about three months, and then returned to her home.

57 When Elizabeth's time for deliverance was fulfilled, she gave birth to a son. 58 And the neighbors and her relatives heard that Jehovah had shown great goodness towards her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the little child; and they were

about to call him Zachariah, after the name of his father. 60 And his mother speaking out said: No; but he shall be called John. 61 And they said to her: There is no one among thy kindred that is called by this name. 62 And they made signs to his father, what he would have him to be called. 63 And asking for a writing-tablet, he wrote, saying: His name is John. And they all wondered. 64 And immediately speech was restored to Zachariah; and he spoke, praising God. 65 And awe came upon all that dwelt around them. And all these things were talked about through out all the hill-country of Judea. 66 And all who heard, kept it in their mind, saying: What indeed will this little child be? And the hand of Jehovah was with him.

67 And Zachariah his father was under full influence of a holy spirit, and prophesied, saying: 68 Praise Jehovah, the God of Israel, because he hath visited and wrought redemption for his people; 69 and hath raised up a horn of salvation for us in the house of David his servant, 70 (as he promised by the mouth of his holy prophets of old), 71 salvation from our enemies and from the hand of all that hate us; 72 showing mercy towards our fathers, and mindful of his holy covenant, 73 the oath which he swore to Abraham our father, 74 to grant unto us that we, being delivered out of the hand of our enemies, should serve him without fear, 75 in holiness and righteousness before him all our days. 76 And thou, little child, shalt be called a prophet of the Most High; for thou shalt go before the face of Jehovah to make ready his ways; 77 to give unto his people knowledge of salvation in forgiveness of their sins, 78 through the tender mercies of our God; through which the day-dawn from on high

hath come to us to give light to those sitting in darkness and the shadow of death, in order to guide our feet into the way of peace.

80 And the little child grew and became strong in spirit, and was in the wilderness of Judaea until the day of his appearance unto Israel.

**2.** And it came to pass in those days an order was sent out by Caesar Augustus, that all the people of the empire should be registered. 2 (This first registration took place when Cyrenius was governor of Syria.) 3 And all went to be registered, each into his own city 4 And Joseph also went up from Galilee out of the city of Nazareth, into Judaea, into a city of David which is called Bethlehem, (because he was of the house and lineage of David), 5 to be registered with Mary who was betrothed to him, she being with child. 6 And it came to pass, while they were there, the days for her giving birth were completed, 7 and she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were shepherds in the same country, living in the fields and keeping watch by night over their sheep. 9 And, lo, an angel of Jehovah stood by them, and the glory of Jehovah shone around them; and they feared with great awe. 10 And the angel said unto them: Fear not; for behold, I bring you good tidings which shall be a great joy to all the people; 11 for to you was born to-day in the city of David a Saviour, who is Jehovah's Anointed. 12 And this is the sign to you: Ye will find a babe wrapped in swaddling clothes, lying in a manger

13 And suddenly there was with the angel a multitude of the heavenly

host, praising God and saying: 14 Glory to God in the highest, and on earth peace among men who please him. 15 And it came to pass, when the angels were gone away into heaven, the shepherds said one to another: Let us go now unto Bethlehem, and see this thing that has been done, which Jehovah hath made known unto us. 16 And they came with haste, and found both Mary and Joseph, also the babe lying in the manger. 17 And having seen it, they made known abroad about the saying which had been told them concerning this little child. 18 And all who heard wondered at the things which were told them by the shepherds. 19 But Mary kept all these sayings, pondering them in her mind. 20 And the shepherds returned, glorifying and praising God for all that they had heard and seen in accordance as it was told to them.

21 And when the 8 days were completed for the circumcising of the little child, his name was called Jesus, which was given by the angel before he was conceived in the womb. 22 And when the days of their purification according to the law of Moses were fulfilled, they brought him to Jerusalem, to present him to Jehovah, (23 as it is written in the law of Jehovah: Every first-born male shall be called holy to Jehovah) 24 and to offer a sacrifice according to what is said in the law of Jehovah: A pair of turtle-doves, or two young pigeons.

25 There was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the consolation of Israel; and a pious spirit was his. 26 And it was revealed to him by the Holy Ghost, that he should not die, before he had seen Jehovah's Anointed. 27 And he came by the Spirit into the

temple; and when the parents brought in the little child Jesus, that they might do for him according to the custom of the law, 28 then he took him into his arms, and praised God, and said: 29 O thou Ruler of all, now lettest thou thy servant depart in peace, according to thy word; 30 for mine eyes have seen thy salvation, 31 which thou hast prepared before the face of all the peoples, 32 a light for an enlightenment of the Gentiles, and a glory of thy people Israel.

33 And Joseph and his mother were marvelling at the things spoken concerning him. 34 And Simeon spoke well of them, and said to Mary his mother: Behold, this child is placed for a fall and rising of many in Israel, and for a sign that shall be spoken against; 35 (and also of thee, a sword shall pierce through thine own soul); so that thoughts out of many minds may be revealed.

36 There was also Anna, a prophetess, daughter of Phanuel, of the tribe of Asher (she was of great age, having lived with a husband seven years from her virginity, 37 and she had been a widow about 84 years), who departed not from the temple, but with fastings and supplications worshipped night and day. 38 And coming up at that very time, she gave thanks unto God, and spoke about the child to all those looking for redemption in Jerusalem. 39 And when they had completed all things according to the law of Jehovah, they returned into Galilee, into their own city Nazareth. 40 And the little child grew, and became strong and full of wisdom; and the favor of God was with him.

41 And his parents went to Jerusalem yearly to the feast of the pass-over. 42 And when he was 12 years old, they having gone up to Jerusalem

according to the custom of the feast, 43 and having completed the days, while they were returning the boy Jesus remained behind in Jerusalem. And his parents knew it not; 44 but supposing him to be in the company, they went a day's journey, and sought for him among their kindred and acquaintances; 45 and not finding him, they returned to Jerusalem, seeking him.

46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions; 47 and all those hearing him were amazed at his understanding and answers. 48 And when they saw him they were astonished; and his mother said unto him: Child, why hast thou thus done with us? Behold, thy father and I distressed, were seeking for thee. 49 And he said unto them: Why is it that ye were seeking me? Knew ye not that it behoves me to be in my Father's house? 50 But they understood not the saying which he spoke unto them. 51 And he went down with them, and came into Nazareth, and he was obedient to them. And his mother kept all these things in her mind.

52 And Jesus increased in wisdom and stature, and in favor with God and men.

**3.** Now in the 15th year of the reign of Tiberias Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias being tetrarch of Abilene, 2 during the high-priesthood of Annas and Caiaphas, a command of God came to John, the son of Zachariah, in the wilderness. 3 And he went into all the country about the Jordan proclaiming an immersion of repentance for remission of sins; 4 as it

is written in the book of the words of Isaiah the prophet:

A voice crying in the wilderness,  
Prepare ye the way of Jehovah,  
Make his paths straight.

Every valley shall be filled up,  
And every mountain and hill shall be made low;

The crooked shall be changed into straight ones,

And the rough into smooth ways;

And all flesh shall see the saving power of Jehovah.

7 He said therefore to the crowds coming out to be immersed by him: Ye offspring of vipers, who warned you to flee from the coming wrath? 8 Bring forth therefore fruits worthy of repentance; and begin not to say within yourselves, We have Abraham for our father; for I say unto you, that God is able from these stones to raise up children to Abraham. 9 And even now the axe lieth at the root of the trees; therefore every tree that bringeth not forth good fruit, is cut down and cast into the fire.

10 And the people asked him, saying: What then shall we do? 11 And answering he said to them: He that hath two coats, let him share with him who hath none; and he who hath food, let him do likewise.

12 And also tax-gatherers came to be immersed, and they said to him: Teacher, what shall we do? 13 And he said unto them: Collect no more than that which is assigned to you. 14 And also soldiers asked him, saying: And we, what shall we do? And he said unto them: Do not oppress, nor falsely accuse, anyone; and be content with your wages.

15 But as the people were in a state of expectancy, and all were debating in their minds concerning John, whether or not he were the Christ, 16 John answered them all, saying: I indeed immerse you in water; but

there cometh he who is mightier than I, the strap of whose sandals I am not worthy to untie; he will immerse you in a holy spirit and in fire; 17 whose fan is in his hand and he will thoroughly cleanse his threshing-floor, and he will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 Then indeed exhorting also about many other things he proclaimed the good tidings to the people. 19 But Herod the tetrarch, being reprov'd by him concerning Herodias, the wife of his brother, and about all the evil things which Herod had done, 20 added to all the rest this also, that he shut up John in prison.

21 Now it came to pass, when all the people had been immersed, and Jesus having been immersed, and was praying, the sky was opened, 22 and the Holy Ghost descended upon him in a bodily form, as a dove, and a voice came out of heaven: Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself, when beginning to teach, was about 30 years old; being the son (as was supposed) of Joseph, the son-in-law of Eli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son or Zerubbabel, the son of Salathiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Joses, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son

of Eliakim, 31 the son of Meleah, the son of Mainan, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon. 33 the son of Amminadab, the son of Aram, the son of Hezron, the son of Pharez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Salah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of Jehovah.

4. And Jesus, under full influence of a holy spirit, returned from the Jordan and was guided by the Spirit in the desert 2 for forty days, being tempted by the Devil. And during those days he ate nothing; and when they were ended, he was hungry. 3 Then the Devil said to him: If thou art a Son of Jehovah, command this stone that it become a loaf of bread. 4 And Jesus replied to him: It is written, Man shall not live on bread alone.

5 Then the Devil, taking him up, showed him all the kingdoms of the world in a moment of time. 6 And the Devil said to him: All this authority I will give to thee, and the glory of them; for to me it hath been delivered, and to whomsoever I wish I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus replying said to him: It is written, Thou shalt worship Jehovah, thy God, and him only shalt thou serve.

9 The Devil then took him into Jerusalem, and placed him on the top

of the temple, and said to him: If thou art a Son of Jehovah, cast thyself down from here; 10 for it is written, That to his angels he will give command concerning thee, to guard thee; 11 and that on their hands they shall bear thee up, lest thou strike thy foot against a stone. 12 And Jesus answering said unto him: It is said, Thou shalt not tempt Jehovah thy God.

13 Thus having completed every kind of temptation, the Devil departed from him until another favorable opportunity occurred.

14 Then Jesus in the strength of the Spirit returned into Galilee; and the fame concerning him went out through the whole surrounding country. 15 And he taught in their synagogues, being honored by all.

16 And he came into Nazareth, where he had been brought up; and according to his custom, he entered on the Sabbath day into the synagogue, and stood up to read. 17 And there was handed to him the book of the prophet Isaiah, and having unrolled the book he found the place where it was written: 18 Jehovah's spirit is with me, because of which he anointed me to preach good tidings to the poor; he has sent me to proclaim deliverance to the captives, and recovery of sight to the blind; to set at liberty the oppressed, 19 and to proclaim the acceptable year of Jehovah.

20 And having rolled up the book he returned it to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon him. 21 Then he proceeded to say to them: Today is this scripture fulfilled in your hearing. 22 And all bore witness to him, and wondered at the words of grace which proceeded out of his mouth. And they said: Is not this Joseph's son? 23 And he said unto them: Doubtless ye will say to me this proverb, Physician, heal thyself.

What things we have heard of being done in Capernaum, do also here in thy own country. 24 But he said: Truly I say unto you, that no prophet is acceptable in his own country. 25 But in truth I say to you, There were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, so that a great famine came over all the land; 26 yet to none of them was Elijah sent, except unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel, in the time of Elisha the prophet; yet none of them was cleansed except Naaman the Syrian. 28 And all in the synagogue, hearing these words, were filled with anger. 29 And rising up they thrust him out of the city, and led him unto the brow of the hill on which their city was built, so as to throw him down headlong. 30 But he, passing through the midst of them, went away.

31 Then Jesus went down to Capernaum, a city of Galilee, and on the sabbath days he taught them. 32 And they were astonished at his teaching because his word was spoken with authority.

33 There was a man in the synagogue having a foul devil's spirit, and he cried out with a loud voice, 34 saying: Let us alone; what hast thou to do with us, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying: Be silent, and come out of him. And the devil having thrown him into the midst of them, came out from him, having hurt him in no way. 36 And amazement came upon all, and they spoke to one another, saying: What kind of speaking is this? Because in authority and power he commands the foul spirits, and they come out? 37 And there went out a fame concern-

ing him into every place of the country round about.

38 Departing from the synagogue he entered into the house of Simon. And Simon's mother-in-law was suffering with a violent fever; and they besought him for her. 39 And standing above her, he rebuked the fever, and it left her; and immediately rising up she ministered unto them.

40 Now at the going down of the sun, all who had friends sick with various diseases brought them to him; and he, having laid his hand on each one of them, healed them. 41 And devils also went out from many, crying out and saying: Thou art the Son of Jehovah. And he, rebuking them, permitted them not to speak, because they knew him to be the Christ.

42 In the morning at break of day he left Capernaum and went into a lonely place. And the people sought after him; and they came to him, and urged him not to depart from them. 43 But he said to them: I must preach the good tidings of the kingdom of God to the other cities also; because for this I was sent forth. 44 And he preached in the synagogues of Galilee.

**5.** And it came to pass, while the multitude pressed round him to hear the word of God, that he was standing by the lake of Gennesaret, and he saw two boats close to the shore; but the fishermen had gone out of them, and were washing the nets. 3 And having entered into one of the boats, which was Simon's, he asked him to put out a little from the land. And sitting down he taught the multitude from the boat.

4 When he had finished speaking, he said to Simon: Put out into the deep, and let down your nets for a haul. 5 And Simon answering, said to him: Master, we have toiled all night, and have taken nothing; but

at thy word I will let down the net. 6 And having done this, they enclosed a great multitude of fish, and their net began to break. 7 So they beckoned to their partners in the other boat to come and help them. And they came, and filled both the boats so that they began to sink. 8 When Simon Peter saw this, he fell down at the knees of Jesus, saying: Go out away from me, O Lord, for I am a sinful captain. 9 For he and all those with him were overcome with amazement at the haul of fish which they had taken; 10 and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon: Fear not, from henceforth thou shalt be capturing men. 11 And having brought the boats to land, leaving all they followed him.

12 And it occurred, while he was in one of the cities, there was a man there covered with leprosy. And seeing Jesus he fell on his face, and besought him, saying: Lord, if thou art willing, thou canst cleanse me. 13 And extending his hand Jesus touched him saying: I will; be thou cleansed. And immediately the leprosy left him. 14 And he charged him to speak of it to no one: But go and show thyself to the priest, and offer for your cleansing as Moses directed, as evidence of your cure to the people.

15 But the report concerning him spread about still more, and great crowds came together to hear and to be cured of their diseases. 16 But as he had opportunity he retired to lonely places and prayed.

17 And it came to pass on one of the days that he was teaching, there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, and Judaea, and Jerusalem; and the power of Jehovah was there for him to cure people. 18 And behold chief men



came carrying a palsied man on a bed, and they sought to bring him in and place him before Jesus. 19 But not finding any way they could bring him through the crowd, they went up on the roof and opening the tiling they let him down with his bed, into the midst of the crowd and in front of Jesus. 20 Seeing their faith, he said: Man, thy sins are forgiven thee. 21 Then the scribes and Pharisees began to discuss, saying: Who is this who speaks blasphemies? Who can forgive sins, except God alone? 22 But Jesus, knowing their thoughts, answering said unto them: Why discuss in your minds? 23 Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? 24 But that ye may know that the Son of man hath authority on earth to forgive sins, (he said to the palsied man,) I say unto thee, arise, and having taken up your bed, go into thy house. 25 And immediately standing up before them all, he took up the mat whereon he lay, and departed to his house, glorifying God. 26 And amazement seized all, and they glorified God and were filled with awe, saying: We have seen marvellous things today.

27 After these occurrences he went forth, and saw a tax-gatherer, named Levi, sitting at the tax-office; and he said to him: Follow me. 28 And leaving all, having risen up he followed him. 29 And Levi made a great feast for him in his house; and there was a crowd of many tax-gatherers and others who were with them at the table. 30 And the Pharisees and scribes among them complained to his disciples, saying: Why do ye eat and drink with tax-gatherers and outcasts? 31 And Jesus answering said unto them: They who are well have no need of a physician, but they who are sick. 32 I have not come to call

righteous ones, but sinners, into repentance.

33 They said to him: Why do the disciples of John fast often and make supplications; in like manner also those of the Pharisees, but thine eat and drink? 34 And he said unto them: Can you make the friends of the bridegroom fast, while the bridegroom is with them? 35 But days will come when the bridegroom will be taken away from them: then they will fast in those days. 36 And he spoke also a parable unto them: No one taketh a piece from a new garment to mend an old garment; for, if so, he not only rends the new, but the piece from the new does not match the old garment. 37 And no one putteth new wine into old skins; for, if he does, the new wine will burst the skins, and it will be spilled and the skins will be destroyed. 38 But new wine must be put into fresh skins, and both are preserved together. 39 And no one after drinking old wine desires new: for he saith: The old is better.

**6.** And it occurred on the second sabbath after the first day of unleavened bread, that Jesus passed along through grain-fields; and his disciples plucked the heads of grain, rubbing them in their hands, and did eat. 2 And some of the Pharisees said: Why do ye that which is not lawful to do on the sabbath? 3 And Jesus answering them said: Have ye never read this, what David did when he hungered, he and those who were with him? 4 How he entered into the house of God, and took and ate the showbread, and gave also to those who were with him; which it is not lawful to eat except by the priests alone? 5 And he said unto them: The Son of man is Lord also of the sabbath.

6 And it came to pass on another

sabbath when he entered into the synagogue and taught, a man was there whose right hand was withered. 7 And the scribes and the Pharisees watched him, whether he would cure on the sabbath; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man who had the withered hand: Arise, and stand forth in the midst. And he having arisen stood forth. 9 Then Jesus said unto them: I ask you, is it lawful on the sabbath to do good or to do evil; to save life or to destroy it? 10 And looking around on them all, he said unto the man: Stretch forth thy hand. And he did so, and his hand was restored. 11 But the scribes and Pharisees were filled with madness, and they consulted with one another what they should do to Jesus.

12 And it occurred soon after this, that he went out into a near-by mount to pray; and he remained through the night in communion with Jehovah. 13 And when it became day, he summoned his disciples; and he chose from among them twelve, whom also he named apostles. 14 They were Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, James the son of Alpheus, and Simon called the Zealot, 16 and Jude the brother of James and Judas Iscariot who became a traitor. 17 And coming down from the mount he stood on a level place with them and a crowd of his disciples, and a great multitude of people from all Judaea and Jerusalem and from the sea coast of Tyre and Sidon, who came to hear him and to be cured of their diseases. 18 And those troubled with foul spirits were cured. 19 And all the multitude sought to touch him; for power from him went out and healed all.

20 Then looking upon his disciples, he said: Blessed ye poor; for yours is the kingdom of God. 21 Blessed ye who hunger now, for ye shall be filled. Blessed ye who weep now; for ye shall laugh. 22 Blessed are ye when men shall hate you, and when they shall cut you off from their company, and shall reproach you, and shall cast out your name as evil, on account of the Son of man. 23 Rejoice in that day, and leap for joy; for behold, great is your reward in heaven; for just in the same way their fathers did to the prophets.

24 But alas for you rich ones; for ye have received your consolation. 25 Alas for you that are full; for ye shall hunger. Alas for you who laugh now; for ye shall mourn and wail. 26 Woe unto you, when all men shall speak well of you; for just in the same way their fathers did to the false prophets.

27 But to you who are hearing me I say: Fulfill your obligations to your enemies, do good to those who refuse to fulfill their obligations to you, 28 bless those who curse you, pray for those who abuse you. 29 To him who smites thee on one cheek offer also the other; and from him who robs you of your cloak, withhold not your coat also. 30 Give to every one who asks thee; and of him who takes away thy property do not ask it back. 31 And as ye would that men should do to you, do ye also in like manner to them.

32 But if you fulfil your obligations to those who fulfil their obligations to you, what credit is it to you? For even sinners love those who love them. 33 And if ye do good to those who do good to you, what credit is it to you? For even the sinners do the same. 34 And if ye lend to those of whom ye hope to receive, what thanks are ye entitled to? Even sinners lend to sinners that they may receive as much in

return. 35 But ye, fulfil your obligations to your enemies, and do good, and lend, hoping for nothing in return and your reward shall be great, and ye shall be sons of the Highest; for he is kind to the unthankful and wicked.

36 Be ye compassionate, as your Father also is compassionate. 37 And judge not, and ye will not be judged; condemn not, and ye will not be condemned; forgive, and ye will be forgiven. 38 Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For with what measure ye mete it will be measured to you again.

39 He then made this comparison. A blind man is not able to lead a blind man? Would not both fall into a pit? 40 A disciple is not above his teacher; but every one that is fully trained will be as his teacher.

41 And why beholdest thou the splinter that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how art thou able to say to thy brother: Brother, let me pull out the splinter that is in thine eye; thyself, however, not seeing the beam in thine own eye? O hypocrite! first pull out the beam out of thine own eye, and then thou wilt see clearly to pull out the splinter that is in thy brother's eye.

43 You do not find a good tree producing diseased fruit, nor a diseased tree producing good fruit. 44 Every tree is known by its own fruit. They do not gather figs from thorns, nor pluck grapes from a bramble. 45 The good man out of the good treasure of his mind brings forth good thoughts; and the bad man out of the evil treasure of his mind brings forth evil thoughts; for from what fills the mind the mouth speaketh.

46 And why do you call me Lord,

Lord, and yet obey not what I tell you? 47 Every one coming to me, and hearing my teachings and doing them, I will show you to whom he is like. 48 He is like a man building a house, who dug deep and laid his foundation on the rock. And when a flood came, the stream beat against that house, but could not shake it; because it had been founded upon the rock. 49 But he who hears, and does not, is like a man who built a house upon the earth without a foundation, against which the stream beat, and straightway it fell; and the ruin of that house was great.

**7.** After Jesus had completed all his teachings for the people, he went into Capernaum. 2 And a certain centurian's servant, who was dear to him, was sick and about to die. 3 And having heard about Jesus, he sent to him elders of the Jews, asking him that he would come and cure his servant. 4 And they, coming to Jesus, besought him earnestly, saying: He is worthy that you should do this for him; 5 for he loveth our nation, and he built the synagogue for us.

6 And Jesus went with them; but being already not far distant from the house, the centurion sent friends to him, saying unto him: Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof. 7 Therefore, I did not think myself even worthy to come to thee; but command by word, and my servant will be cured. 8 For even I, a man placed under authority, having under myself soldiers, and I say to this one, Go, and he goeth; to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9 And Jesus having heard these words, marvelled at him; and turning to the crowd that followed him, he said: I say to you, not even in Israel have I found so great faith. 10 And those who were sent,

having returned into the house, found the servant restored to health.

11 And it occurred on the next day, that he went into a city called Nain; and his disciples went with him, also a great crowd. 12 And as he came near to the gate of the city, behold, there was being carried out one who was dead, the only son of his mother, and she was a widow; and many people of the city were with her. 13 And seeing her, the Lord had pity on her, and said to her: Weep not. 14 And coming close he laid his hand on the bier; and those bearing it stood still. And he said: Young man, I say to thee, *\*arise*. 15 And the dead sat up and began to speak. And he gave him to his mother. 16 And great awe seized on all, and they glorified God, saying: A great prophet is risen up amongst us; and, God has visited his people. 17 And this report concerning him went forth in all Judaea and all the surrounding country.

18 And John's disciples brought word to him concerning all these things. 19 And John having called to him two certain ones of his disciples sent them to Jesus, saying: Art thou the "Coming One," or are we to look for another? 20 And having come to Jesus the appointed men said: John the immerser has sent us to thee, saying: Art thou the "Coming One," or are we to look for another? 21 In that same hour he cured many of diseases and plagues and evil spirits; and he gave sight to many blind ones. 22 And Jesus answering said unto them: Go, and tell John what ye have seen and heard; that the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear,

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*\*14 It was easy for the young man to "arise," as the people of the East buried their dead without coffins; the body being simply wrapped in linen cloths, or a garment.*

the dead are raised up, and the poor have the gospel preached to them. 23 And blessed is he, who shall not find occasion of stumbling in me.

24 And when the messengers of John had departed, he began to speak to the multitudes concerning John: What went ye out into the wilderness to look at? A reed shaken by the wind? 25 But what went ye out to see? A man clothed in soft raiment? Behold, those in soft garments and who are living in luxury, are in royal palaces. 26 But what went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he concerning whom it is written: Behold, I send my messenger before thy face, who shall prepare thy way before thee. 28 I say unto you, among those born of women, no one is a greater prophet than John; but he who is least in the kingdom of God is greater than he.

29 And all the people, including the tax-gatherers, when they heard, acknowledged the justice of God, having been immersed in John's immersion. 30 But the Pharisees and the lawyers, not having been immersed by him, disregarded the purpose of God with reference to themselves.

31 And the Lord said: To what then shall I compare the men of this generation? And to what are they like? 32 They are like those boys sitting in a market and calling to one another, saying: We have played the flute unto you, and ye have not danced; we have wailed, and ye have not wept. 33 For John the immerser has come neither eating bread nor drinking wine; and ye say: He hath a devil. 34 The Son of man has come eating and drinking; and ye say: Behold a gluttonous man and a winebibber, a friend of tax-gatherers and outcasts. 35 But wisdom is justified by all its children.

36 One of the Pharisees asked Jesus to dine with him. And entering into the house of the Pharisee, he reclined at the table. 37 And behold, a woman in the city, who was an outcast, having learned that he was reclining at table in the Pharisee's house, brought an alabaster cruse of ointment; 38 and standing behind at his feet weeping, began to wet his feet with tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Seeing this, the Pharisee who had invited him spoke within himself, saying: This man, if he were a prophet, would have known who and what this woman is that toucheth him; that she is an outcast. 40 Jesus, in reply, said unto him: Simon, I have something to say to thee. And he says: Teacher, say on. 41 A certain moneylender had two debtors. The one owed 500 denaries, and the other fifty. 42 But they not having anything with which to pay, he forgave them both. Which of them, therefore, will love him most? 43 Simon answering said: I suppose he to whom he forgave most. Jesus said unto him: Thou hast rightly judged. 44 Then turning toward the woman, he said to Simon: Seest thou this woman? I entered into thy house, and you gave me no water for my feet; but she has wet my feet with tears, and wiped them with her hair. 45 Thou gavest me no kiss; but she, from the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint but she with ointment hath anointed my feet. 47 Wherefore I say to thee, her many sins have been forgiven; on that account she loved much. But he to whom little is forgiven, loveth little. 48 And he said unto her: Thy sins have been forgiven. 49 Then they who reclined with him began to say

among themselves: Who is this who also forgiveth sins? 50 And he said unto the woman: Thy belief hath delivered thee; go, be at peace.

**8.** And it came to pass soon afterwards, that Jesus went about through cities and villages, proclaiming and preaching the good tidings of the kingdom of God; and the twelve were with him, 2 and certain women who had been cured of wicked spirits and infirmities—That Mary called Magdalene, from whom seven devils had been expelled; 3 and Joanna the wife of Chuza, Herod's steward; and Susanna, and many others who ministered unto Jesus and his Apostles out of their means.

4 And a great multitude coming together, and people from every city were flocking to him, he spoke to them by parables. 5 The sower went forth to sow his seed. And as he sowed, some fell on the path; and it was trodden down, or the birds of the air ate it. 6 And other seed fell upon the rock; and having sprung up, because it had no moisture it withered away. 7 Other seed fell among thorns, and the thorns having grown up with it, they choked it. 8 And other seed fell into good ground, and having sprung up produced fruit, a hundredfold. Having said these things, he exclaimed: He having ears to hear with let him give heed.

9 And his disciples asked him, saying: What means this parable? 10 And he replied: To you it is given to know the hidden truths of the kingdom of God; but to the rest they are given in parables, that seeing they may not perceive, and hearing they may not understand.

11 Now the parable is this: The seed is the word of God. 12 And those represented by the seed on the path are they who have heard thoughtlessly, and then cometh the Devil and tak-

eth away the word from their mind, so that they may not believe and be saved. 13 Those illustrated by the seed on the rock are they who, when they hear, receive the word with joy; but these who believe only for a while, have not seriously received the truth into their very life; and in time of trial they draw back. 14 And those indicated by the seed which fell among thorns are they who, having heard, go on as usual with their affairs, and the word has been choked out by the anxieties and riches and pleasures of this life, and brings forth no fruit to maturity. 15 And in the case of the seed that fell in the good ground, these are they who having heard the word, retain it in an honest and good mind, and bear fruit in patience.

16 No one, having lighted a lamp, covers it with a vessel, or puts it under a bed; but places it on a lamp stand, that they who enter in may see the light. 17 Nothing is secret which shall not become visible, nor anything concealed which shall not be known and come into open sight. 18 Take heed therefore how ye hear; for whoever uses what he hath, to him shall be given, but whoever uses not what he hath, even what he seems to have shall be taken from him.

19 Then came his mother and his brothers, but they were not able to get near to him on account of the crowd. 20 And it was told him: Thy mother and thy brothers are standing without, desiring to see thee. 21 And he answering, said unto them: My mother and my brothers are those who hear and obey the message of Jehovah.

22 And it occurred one day that he and his disciples went into a boat; and he said unto them: Let us cross over to the other side of the lake. And they launched forth. 23 And as they were sailing, he fell asleep and

a storm of wind swept down into the lake, and their boat was filling with water and they were in peril. 24 And coming to him, they awoke him, saying: Master, Master, we are perishing. And he, having arisen, rebuked the wind and the raging of the water; and they ceased, and there was a calm. 25 And he said unto them: Where is your faith? But they, filled with awe, wondered, saying to one another: Who then is this, that he commands even the winds and the water, and they hearken to him?

26 And they sailed into a port in the country of the Gerasenes, which is opposite to Galilee. 27 And when he went on shore, there met him a certain chief man out from the city, possessed of devils a long time, and he wore no clothing, and abode not in a house, but in the tombs. 28 When he saw Jesus, he cried out and fell down before him, and with a loud voice said: What hast thou to do with me, Jesus, O Son of Jehovah, the Highest? I beseech thee, torment me not. 29 (For he was commanding the foul spirit to come out from the man. For many times it had seized him; and he was bound with chains and fetters, being under guard; and breaking the bands asunder, he was driven by the devil into the desolate places.) 30 And Jesus asked him: What is thy name? And he said: Legion (because many devils had entered into him). 31 And they besought him that he would not order them to go into the abyss. 32 Now there was a herd of many swine feeding on the mountain; and they besought him that he would permit them to enter into the swine. And he \*permitted them. 33 Then the devils

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\* It should be remembered that the Jews were forbidden not only to eat swine, but were forbidden to keep them.

having come out from the man, entered into the swine; and the herd rushed down the steep place into the lake, and were drowned. 34 And seeing what was done the herdsmen fled into the city and into the villages and told what had taken place. 35 Then the people went out to see what had occurred. And they came to Jesus, and found the man from whom the devils had gone out, sitting at the feet of Jesus, clothed and in his right mind; and they were filled with awe. 36 They also who saw it told them how he who was possessed by devils was delivered. 37 And all the people of the surrounding country of the Gerasenes asked him to depart from them; for they were seized with great fear.

And he having entered into the ship turned back. 38 But the man, out of whom the devils had gone, begged of him to be taken with him. But Jesus sent him away, saying: 39 Return into thy house, and tell all that God has done for thee. And he departed, proclaiming through the whole city all that Jesus had done for him.

40 And Jesus, on returning, was gladly received by the multitude, for they were all waiting for him. 41 And, behold, there came to him a head man whose name was Jairus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he besought him to come into his house; 42 for he had an only daughter, about twelve years of age, and she was dying. And as he was going along the crowds pressed about him.

43 And a woman, having an issue of blood for twelve years, who had spent all her living on physicians, and could not be cured by any, 44 having come behind him, touched the border of his garment; and immediately the issue of her blood stopped. 45 And Jesus said: Who touched me? And when all denied it, Peter and those

with him said: Master, the crowds throng thee and press against thee. 46 And Jesus said: Some one touched me with a purpose; for I perceived that power had gone out from me.

47 Then the woman, seeing that she was not unnoticed, came trembling, and falling down before him, related before all the people for what cause she touched him, and how she was cured immediately. 48 And he said unto her: Daughter, thy belief hath cured thee; go, and be at peace.

49 While he was yet speaking, there cometh one from the ruler of the synagogue's house, saying to him: Thy daughter has died; trouble the Teacher no further. 50 But Jesus hearing it, said to him: Fear not; only believe, and she shall be restored. 51 And entering into the house, he permitted no one to go in with him, except Peter, and John, and James, and the father of the girl, and the mother. 52 And all were weeping and mourning for her. And he said: Weep not; she is not dead, but sleeps. 53 And they jeered at him, knowing that she was dead. 54 And he, having taken hold of her hand, called out saying: Maiden, arise. 55 And her spirit returned, and she arose immediately; and he directed that food should be given to her. 56 And her parents were astonished; but he charged them to tell no one what had been done.

**9.** And having called together the twelve, he gave them power and authority over all devils, and to cure diseases 2 And he sent them forth to preach the kingdom of God, and to heal the sick. 3 And he said unto them: Take nothing for the journey, neither staff, nor bag, nor bread, nor money, nor have two coats apiece. 4 And into whatever house ye enter, there abide, and thence depart. 5 And whoever will not receive



you, when ye go out from that city, shake off the dust from your feet for a testimony against them.

6 And going forth, they went through the villages preaching the good tidings, and curing people everywhere.

7 Now Herod the tetrarch heard of all the things being done; and he was perplexed, because it was said by some: John has been raised from the dead; 8 and by some: Elijah has appeared; and by others: One of the old prophets has risen again. 9 And Herod said: John I beheaded; but who is this about whom I hear such things? And he desired to see him.

10 The apostles having returned, they related to Jesus what things they had done. And taking them with him, he retired privately into a city called Bethsaida. 11 But the people, when they knew it, followed him; and welcoming them, he spoke to them concerning the kingdom of God, and he cured those who needed curing.

12 When the day began to decline, the twelve came and said to him: Dismiss the multitude, that they may go into the villages and farms round about, and get food, and lodge; for we are in a desert place here. 13 And he said unto them: You give to them to eat. But, they said: We have not more than five loaves and two fishes; except we should go and buy food for all this people. 14 For they were about five thousand heads of families. And he said to his disciples; Make them to sit down in companies of fifty each. 15 And they did so, and made them all sit down. 16 And taking the five loaves and the two fishes, he looked up to heaven and gave thanks, and then broke and gave to the disciples to set before the multitude. 17 And they ate, and were all filled; and there were taken up twelve baskets of broken

pieces that remained over.

18 And it occurred, as he was apart praying, the disciples were with him; and he asked them, saying: Who do the people say that I am? 19 They answering said: John the immerser; and others, Elijah; and others, that one of the old prophets has risen again. 20 And he said unto them: But who do you say that I am? Peter answering said: The Anointed of Jehovah. 21 And strictly enjoining them, he commanded them to tell this to no one; 22 saying: The Son of man must suffer many things, and be rejected by the elders and the chief priests and scribes, and be killed and the third day be raised up.

23 Then he spoke to all the people: If any one desires to come after me, let him deny himself, and undergo his \*cross daily, and follow me. 24 For whoever desires to save his life shall lose it; but whoever shall lose his life on my account, he shall save it. 25 For what is a man profited by having won the whole world, but having lost or forfeited himself? 26 For whoever is ashamed of me and of my words, this one the Son of man will be ashamed of when he cometh in his glory, and in that of the Father and of the holy angels. 27 But I tell you truly, there are some of those standing here, who shall not taste of death till they see the royal authority of Jehovah.

28 And it came to pass about eight days after these teachings, he took with him Peter and John and James and went up into the mount to pray. 29 And it occurred, while he was praying, the appearance of his face changed, and his raiment became white and dazzling. 30 And, behold, two chief men were talking with Je-

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\*23 His crucifixion with Christ. (See Gal. 2:20.)

Jesus, who were Moses and Elijah; 31 who appearing in glory, spoke of his departure which he was about to fulfill at Jerusalem. 32 Now Peter and those with him had been oppressed with sleep; but having remained awake, they saw his glory, and the two chief men who stood with him. 33 And it occurred, as these were about to depart from him, Peter said unto Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elijah; not knowing what to say. 34 And as he was thus speaking, a cloud came and enveloped them; and they feared as they entered into the cloud. 35 And there came a voice out of the cloud saying: This is my beloved Son; hear ye him. 36 And when the voice had ceased, Jesus was found alone. And they kept this to themselves, and told to no one in those days anything of what they had seen.

37 And it came to pass, on the next day, when they had come down from the mount, a great multitude met him. 38 And, behold, a father called earnestly from the crowd, saying: O Teacher, I beseech thee to look at my son, for he is my only child. 39 At times a spirit seizes him, and he suddenly cries out; and it convulses him that he foameth, and it hardly departs from him, bruising him sorely. 40 I entreated thy disciples to cast it out; and they could not.

41 And Jesus answering said: O unbelieving and perverted generation, how long shall I be with you, and endure you? Lead thy son here. 42 And while he was coming to him, the devil dashed him down, and tore him grievously. Then Jesus rebuked the foul spirit, and cured the boy, and

gave him back to his father. 43 And all were amazed at the mighty power of Jehovah.

But while all were wondering at all which Jesus did, he said to his disciples: 44 You store in your memory my teachings, for the Son of Man is about to be betrayed into the hands of men. 45 But they understood not this saying, and it was veiled from them that they might not perceive it; and they feared to ask him concerning this saying.

46 There arose a discussion among the disciples, this, who would be the greatest of them. 47 And Jesus perceiving the thought of their mind, having taken a little child placed it beside him, 48 and said unto them: Who ever may receive one like this little child, on account of my name, receives me; and whoever may receive me, receives him who sent me; for he being the \*least among all of you, he is the greatest.

49 And John answering said: Master, we saw one casting out devils in thy name; and we forbade him, because he follows not with us. 50 And Jesus said unto him: Forbid him not; for he who is not against you is for you.

51 And it came to pass, as the days were being fulfilled when he should be received again into heaven, that he steadfastly set his face to go to Jerusalem, 52 and sent messengers before him. And having gone they entered into a village of the Samaritans to make ready for him. 53 But the people did not receive him, because his face was directed toward Jerusalem. 54 And his disciples James and John, seeing it, said: Lord, wilt thou that we command fire to come down from heaven, and consume

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\*41 i. e. endure, or bear with, their unbelief.

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\* i. e. the most child-like. (See Mark 10:15).

them, even as Elijah did? 55 And he turned and rebuked them. 56 And they went to another village.

57 As they were going along the road, a person said to him: I will follow thee wherever thou goest. 58 And Jesus said unto him: The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

59 And he said to another: Follow me. But he said: Lord, permit me first to go and bury my father. 60 But Jesus said to him: Leave the dead to bury their own dead; but go thou and make known the kingdom of Jehovah.

61 And also another said: I will follow thee, Lord; but permit me first to say good-bye to my family. 62 And Jesus said to him: No one having put his hand to the plow, and looking back, is fit for the kingdom of Jehovah.

**10.** After this the Lord appointed also seventy-two others, and sent them two by two before him into every city and place, whither he himself was about to go. 2 And he said unto them: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest fields. 3 Go now; remember, I send you forth as lambs among wolves. 4 Carry neither purse, nor provision bag, nor sandals; and salute no one on the way. 5 And into whatever house ye enter, first say: Peace be to this family. 6 And if a son of peace be there, your peace shall rest upon him; but if not, it shall return to you. 7 And in that house abide, eating and drinking the things supplied by them; for the laborer is worthy of his hire. Go not from house to house 8 And into whatever city ye enter, and they receive you, eat what is placed before you; and cure the sick that are therein,

and say to them: The kingdom of God has come near unto you. 10 But into whatever city ye enter and they receive you not, go out into the streets thereof, and say: 11 Even the dust of your city that cleaves to our feet, we wipe off against you; yet know this, that the kingdom of God has come near. 12 But I tell you, that it will be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! Woe unto thee Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more tolerable for Tyre and Sidon in the judgement, than for you. 15 And thou, Capernaum, shalt thou be exalted to heaven? thou shalt be brought down to hades.

16 He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me.

17 And the seventy-two returned with joy, saying: Lord, even the devils submit unto us by means of thy name. 18 And he said unto them: I beheld Satan as a lightning-flash out of heaven falling. 19 Remember, I have given you the authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you. 20 Howbeit, rejoice not in this, that the spirits submit unto you; but rejoice that your names are written in heaven.

21 In the same hour Jesus rejoiced in spirit, and said: I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and learned, and hast revealed them unto babes; yes, Father, because thus it was well-pleasing in thy sight. 22 All things are delivered unto me by my Father; and no one knoweth

who the son is, except the Father; and who the Father is, except the Son, and he to whomsoever the Son may will to reveal him.

23 And turning to the disciples, he said privately: Blessed are the eyes which see what ye see. 24 For I say unto you, that many prophets and kings desired to see the things which ye see, and did not see them; and to hear what ye hear, and heard not.

25 And, behold, a certain lawyer stood up to test him, saying: Teacher, what shall I do to inherit eternal life? 26 Jesus said unto him: What is written in the law? how readest thou? 27 And he answering said: Thou shalt fulfill to Jehovah thy God all the obligations due from thy entire spirit, and from thy entire being, and from thy entire strength, and from thy entire intellect; also to thy neighbor as to thyself. 28 And Jesus said unto him: Thou hast answered right; this do and thou shalt live. 29 But he, desiring to set himself entirely right, said unto Jesus: And who is my neighbor?

30 Jesus in reply, said: A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who having both stripped him and beaten him, departed, leaving him half dead. 31 And by chance a certain priest was going down by that road; and when he saw him, he passed by on the opposite side. 32 And in like manner also a Levite, having come near the place came and looked at the man, and then passed by on the other side. 33 But a certain Samaritan traveling that way, came near him, and when he saw him he was moved with pity; 34 and going to him, he bound up his wounds, pouring on oil and wine; and having put him on his own horse, he brought him to an inn, and took care of him. 35 And on the next day when he went forth

on his journey, he took out two denaries and giving them to the innkeeper, said: Take care of him; and whatever thou spendest more, I, on my way back, will repay you.

36 Which of these three, thinkest thou, proved neighbor unto him who fell among the robbers? 37 And he said: He who showed compassion towards him. And Jesus said unto him: Go, and do thou likewise.

38 As they continued on their way, Jesus entered into a certain village; and a certain woman named Martha entertained him. 39 And she had a sister, called Mary, who sat at the Lord's feet, listening to his teaching. 40 But Martha was troubling herself with much service, and coming to him, she said: Lord, dost thou not care that my sister leave me to serve alone? Bid her therefore that she help me. 41 But Jesus answering said to her: Martha, Martha, thou art anxious and troubled about many things. 42 But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

**11.** It occurred, as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as also John taught his disciples. 2 And he said to them: When ye pray, say: Our Father, who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. 3 Give us every day our needful bread. 4 And forgive us our wrongs, as also we ourselves forgive all indebted to us. And bring us not into a testing.

5 And he said unto them: Who of you shall have a friend, and shall go to him at midnight, and say to him: Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from

within, answering, should say: Do not bother me; the door has been shut, and my children are with me in bed; I cannot rise to give thee. 8 I say to you, Though he will not rise and give him bread because he is his friend, yet because of his importunity he will arise and give him as many as he needs. 9 And I say unto you: Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened.

11 And what father among you, who if his son asks for bread, will give him a stone; or for a fish, will give him a serpent? 12 Or if he should ask for an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children, how much more will your heavenly father give a holy spirit to those who ask him?

14 On one occasion he was casting out a devil that was dumb, and it naturally followed, when the devil had been cast out, that the dumb man spoke; and the people marveled. 15 But some of them said: He casts out the devils through Beelzebul, the prince of the devils. 16 And others, trying him, sought to get from him a sign from heaven. 17 But he, knowing their thoughts, said unto them: Every kingdom divided against itself is brought to desolation, and a divided family falls. 18 And also if Satan is divided against himself, how shall his kingdom stand? Because, you say that I cast out devils through Beelzebul. 19 But if I through Beelzebul cast out devils, through whom do your sons cast them out? On account of this they shall be your judges. 20 But if I through the power of God cast out devils, then is the kingdom of God come among you.

21 When the strong man, being arm-

ed, can keep his own palace, his possessions are safe. 22 But as soon as a stronger than he, having entered, shall overcome him, he taketh from him his whole armor in which he trusted, and he divideth his spoils.

23 He who is not with me is against me; and he who gathers not with me scatters abroad.

24 When the unclean spirit has gone out of the man \*[who has resolved to reform], it roams about through barren places seeking a resting place, and not finding it, he says: I will return to my house from whence I came out. 25 And having come, he finds it swept [of immorality], and garnished [with beautiful mottoes and even scripture texts]. 26 Then the foul spirit goes and takes with itself seven other spirits more wicked than itself, and entering in they abide there; and the last state of that man becomes worse than the first.

27 And it occurred, while he was saying these things, that a certain woman lifting up her voice from the multitude, said to him: Blessed the womb that bore thee, and the breasts which thou didst suck. 28 But he said: Nay, rather, blessed are they who hear the word of Jehovah, and observe it.

29 And the crowds being gathered together, he proceeded to say: This generation is an evil one. It seeketh after a sign; and no sign shall be given it, but the sign of Jonah. 30 For as Jonah became a sign to the Ninevites, so shall also the Son of

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\*24-25. The words in brackets in these verses are not part of the Scriptures, but are supplied by the translator, to show the application of this passage to a self-reformed and religious man; in contrast to a regenerated man occupied by a holy spirit given by God.

man be to this generation.

31 The queen of the south will rise up in the judgment with the heads of this generation, and shall condemn them; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32 The Ninevites will rise up in the judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

33 No one, having lighted a lamp, putteth it in a secret place, or under a bushel, but on the lampstand, that they who enter in may see the light. 34 The lamp of the body is the eye. When therefore thine eye be good, thy whole body will be lighted; but when it is bad, thy body also is darkened. 35 Take heed therefore, that the light that is in thee is not darkness. 36 If therefore thy whole body be enlightened, having no part dark, it shall be all light, as when a lamp with its brightness gives thee light.

37 As he finished speaking, a certain Pharisee asked him to dine with him; and having entered in he took his place at the table. 38 And the Pharisee noticing it, wondered that he did not first wash himself before dining. 39 And the Lord said unto him: Now you Pharisees indeed cleanse the outside of the cup and of the platter; but inwardly you are full of greed and wickedness. 40 O fools, did not he who made the outside, make the inside also? 41 But the things which you possess give away in alms, and lo, all things are clean to you.

42 But woe to you, Pharisees! for ye pay tithe of mint and rue and every herb, but pass by justice and the fulfilling of your obligations to God. These things ought ye to have done, nor left the others undone.

43 Woe to you, Pharisees! for ye love the chief seat in the synagogues, and the salutations in the public places. 44 Woe to you, for ye are like graves unseen, and which men walk over unawares.

45 Then one of the lawyers replying saith unto him: Teacher, in saying these things thou reproachest us also. 46 And he said: Woe to you lawyers also! for ye load men with burdens hard to bear, and ye yourselves touch not the burdens with one of your fingers. 47 Woe to you! for ye build the tombs of the prophets, and your fathers killed them. 48 So then ye bear witness to and approve the deeds of your fathers; for they indeed killed them, and ye build their tombs. 49 Because of this also said the wisdom of God: I will send among them prophets and apostles, and some of them they will persecute and kill; 50 so that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. 51 From the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary, yes, I say unto you, it shall be required of this generation.

52 Woe to you lawyers! for ye took away the key of knowledge; ye entered not in yourselves, and those who were entering in ye hindered.

53 And having come out of the house, the scribes and the Pharisees began to be greatly stirred up against him and questioned him about many things; 54 watching him, seeking to catch something out of his mouth, that they might accuse him.

**12.** At that time, the crowd having gathered by tens of thousands, so that they trampled upon one another, he began first to speak to his disciples: Guard yourselves from the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing

covered up that shall not be revealed, nor secret, that will not be made known. 3 Hence, whatever ye spoke in the darkness, shall be heard in the light; and what ye whispered to the ear in closets, shall be proclaimed on the house-tops.

4 And I say to you, my friends, be not afraid of those who can kill the body, and after that have no more that they can do. 5 But I will show you whom you should fear; Fear him, who after he has killed has authority to cast into hell; yea, I say unto you, fear him. 6 Are not five sparrows sold for two assaries? And not one of them is forgotten in the sight of God. 7 But even the hairs of your head are all taken account of. Fear not therefore, ye are of more value than many sparrows.

8 And I say unto you, Every one who shall confess oneness in me in the presence of men, also the Son of man will confess oneness in him in the presence of the angels of God; 9 but he who refuseth me obedience in the presence of men, shall be denied from heaven in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, he may obtain forgiveness; but he who speaks evil against the Holy Ghost, will not be forgiven.

11 And when they bring you to the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say; 12 for the Holy Ghost will instruct you in the same moment what ye ought to say.

13 Then one said to him from out of the crowd: Teacher bid my brother to divide the inheritance with me. 14 But he said to him: Man, who made me a judge or an arbitrator between you? 15 Then he said to the people: Take heed, and beware of all covetousness; for no one's life consists in

the abundance of his possessions.

16 Then he spoke a parable unto them, saying: The ground of a certain rich man brought forth abundantly. 17 And he reasoned within himself saying: What shall I do, because I have not where to store my crops? 18 And he said: This I will do; I will pull down my barns, and build larger ones; and there I will store all of my products and my goods. 19 And I will say to my soul: Soul, thou hast much goods laid up for many years; rest thou, eat, drink, and enjoy yourself. 20 But God said to him: Thou fool! this night thy soul shall be required of thee; and the things which thou hast provided, to whom shall they belong? 21 So is he that layeth up treasure for himself, and is not rich with reference to the things of God.

22 And Jesus said to his disciples: On this account I say unto you, be not anxious about your life, what ye shall eat; nor for the body, what ye shall put on. 23 The life is of more value than the food, and the body than the raiment. 24 Observe the ravens, that they sow not nor reap; which have no storehouse nor barn; and yet God feeds them. How much more valuable are ye than the birds! 25 And which of you by being anxious can add a single measure of time to his life? 26 If therefore ye can not do even that which is least, why are ye anxious concerning the rest?

27 Observe the lilies, how they grow; they toil not, neither do they spin. But I tell you, not even Solomon in all his glory was arrayed like one of these. 28 If then God so clothes the grass in the field, existing today and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith? 29 Then, seek ye not what you shall eat, or what you shall drink, and be not distrust-

ing. 30 For these things all the nations of the world seek after; but your Father knows that ye have need of these things. 31 But you seek his government, and all these things shall be added to you.

32 Fear not, little flock; for your Father has been pleased to give you the kingdom. 33 Sell what you have, and give alms; provide yourselves purses which grow not old, an unfailing treasure in the heavens, where no thief approaches, nor moth destroys. 34 For where your treasure is, there your mind will be also.

35 Let your loins be girded about, and your lamps burning; 36 and be ye like men waiting for their master, when he shall return from the wedding feasts; that when he comes and knocketh, they may open to him immediately. 37 Happy those servants, whom their master when he cometh shall find watching. Truly I say unto you, that he will gird himself, and make them sit down at table, and shall come and serve them. 38 And if he shall come in the second watch, or in the third watch, and thus find them, blessed are those servants. 39 But this know, that if the master of the house had known at what hour the thief was coming, he would have watched, and not have left his house to be broken into. 40 Be ye also ready; for at an hour when you are not expecting him the Son of man cometh.

41 And Peter said unto him: Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said: Who then is the faithful and prudent steward whom the master will place over his household, to give them their portion of food in due season? 43 Happy that servant, whom his master when he cometh shall find so doing. 44 Of a truth I say to you, he will make him ruler over all his property.

45 But if that servant shall say in his mind: My master delays his coming; and shall begin to beat the men-servants and the maid-servants, and to eat and drink, and to be drunken; 46 the master of that servant will come on a day when he is not expected, and in an hour which is unknown, and he shall unmercifully scourge that servant, and shall assign him his place among the unfaithful.

47 And that servant, who knew his master's will, but prepared not, nor did according to his will, shall be beaten with many stripes; 48 but he who knew not, and did things worthy of stripes, he shall be beaten with few. And everyone to whom much is given, of him shall much be required; and to whom much is entrusted, more than usual will be demanded.

49 I came to cast fire upon the earth; and how I desire—O that it were already kindled. 50 But I have an immersion to undergo, and how I am constrained until it be accomplished. 51 Think ye that I came to give peace on the earth? I tell you, No; but rather division; 52 for there will be from henceforth five in one house divided, three against two, and two against three. 53 They will be divided, father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against the daughter-in-law, and daughter-in-law against the mother-in-law.

54 And he also said to the people: When you see a cloud rising in the west, you say at once: A shower is coming; and so it comes to pass. 55 And when a south wind blows, ye say: There will be a hot wave; and it comes to pass. 56 Ye hypocrites, ye know how to discern the appearance of the earth and of the sky; but how is it ye do not discern these times? 57 And why even of yourselves judge



ye not what is right? 58 For when, with thy creditor, thou art going to a magistrate, while you are on the way give earnest effort to be acquitted of him; lest he drag thee before the judge, and the judge deliver thee to the officer and the officer cast thee into prison. 59 I tell thee, thou shalt by no means come out thence, until thou hast paid the very last lepton\*.

**13.** At that time, some people had come telling him about the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And answering Jesus said to them: Do ye think that these Galilaeans were sinners beyond all the Galilaeans, because they have suffered such things? 3 I tell you, No; but if ye repent not, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, do ye think that they were offenders beyond all the men who dwelt in Jerusalem? 5 I tell you, No; but if ye repent not, ye shall all likewise perish.

6 Then he spoke this parable: A certain one had a fig-tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said to the gardener: Lo, these three years I come seeking fruit on this fig-tree, and find none. Cut it down; why it even renders the ground useless. 8 And the gardener answering says to him: Master, leave it also this year, meanwhile I can dig about it and manure it. 9 And if, on the one hand, it should bear fruit hereafter, well; but if not, it shall be cut down.

10 Jesus was teaching on a sabbath in one of the synagogues. 11 And lo, a woman was there having an evil spirit causing infirmity for eighteen years, and she was bent together, and was wholly unable to lift herself up-

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\* 59 Lepton, a Roman coin; value, a little less than 2 mills.

right. 12 And Jesus seeing her, called her, and said unto her: Woman, thou art loosed from thy infirmity. 13 And he placed his hands on her; and immediately she was made straight, and glorified God. 14 But the ruler of the synagogue, indignant because Jesus cured on the sabbath, speaking out, said to the crowd: There are six days in which one ought to work; in them therefore come and be cured, and not on the sabbath. 15 And the Lord answered him, and said: Ye hypocrites, doth not each one of you on the sabbath loose his ox or his horse from the stall, and lead him away to water? 16 And this woman, being a daughter of Abraham, whom Satan has bound, lo, eighteen years, ought she not to be loosed from this bond on the sabbath day? 17 And on his saying these things, all who were opposed to him were ashamed; but all the multitude rejoiced for all the glorious works which were being done by him.

18 And he said: To what is the kingdom of God like? and to what shall I compare it? 19 It is like to a mustard seed, which a man planted in his garden; and it grew, and it developed into a great tree; and the birds of the air built their nests in the branches of it.

20 And again he said: To what shall I compare the kingdom of God? 21 It is like unto leaven, which a woman took and mixed in three measures of meal, till the whole was leavened.

22 And he passed through cities and villages teaching, and journeying on into Jerusalem.

23 Some one said to him: Master, are they few who are being saved? 24 And he said unto them: You earnestly strive to enter through the narrow door; for many, I tell you, will seek to enter in, and will not be able, when once the master of the house shall have risen up and shut the,

door. 25 Then ye will begin to stand outside and knock at the door, saying: Lord, Lord, open unto us. And he answering will say to you: I know you not. Whence are ye? 26 Then you will begin to say: We ate and drank in thy presence, and thou didst teach in our streets—27 But he will say: I tell you, I know not whence you are; depart from me, all ye unrighteous workers. 28 There will be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast outside. 29 And they will come from the east and west, and from the north and south, and will sit down in the kingdom of God. 30 And lo, there are last who will be first, and there are first who will be last.

31 On the same day there came certain Pharisees, saying to him: Get out and leave this place; for Herod desires to kill thee. 32 And he said to them: Go, say to that fox; Behold, I cast out devils and cure people to-day and to-morrow, and the third day I shall have completed my work. 33 But it behoves me to go on with my work here to-day, and to-morrow, and the day following; for it is not possible for a prophet to perish outside of Jerusalem.

34 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest those who have been sent unto thee; how often I would have gathered thy children together as a hen gathers her brood under her wings, but ye would not! 35 Behold, your house is left unto you desolate. And I say unto you, that ye shall not see me until the time come when ye shall say: Blessed is he who comes in the name of Jehovah.

**14.** And it occurred on a sabbath, when he went to dine in the house of one of the rulers of the

Pharisees, that they were watching him. 2 And lo, there was present a certain man who had the dropsy. 3 And addressing them, Jesus spoke to the lawyers and Pharisees, saying: Is it lawful to cure on the sabbath or not? 4 But they were silent. And he took and cured him, and let him go. 5 And he said unto them: Which of you shall have a son or an ox fall into a pit, and will not immediately pull him out on a sabbath day? 6 And they could not reply to these things.

7 And he spoke a parable unto those who were invited, when he noticed how they were choosing out the chief places; saying unto them: 8 When thou art invited by any one into a wedding feast, do not take the chief place, lest one more honorable than thou may have been invited by him; 9 and he who invited thee and him, having come in shall say to thee, Give place to this one; and then in shame you will begin to take the lowest place. 10 But when thou art invited, go and take the lowest place; that when he who invited thee comes, he may say to thee, Friend, come up higher. Then you will be honored in the presence of all your fellow-guests. 11 For every one who exalts himself shall be humbled; and he who humbles himself shall be exalted.

12 Then he said also to him who had invited him: When thou makest a dinner or supper, call not thy friends nor thy brothers, nor thy relatives, nor rich neighbors; lest they also invite thee in turn, and thus a recompense be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind; 14 and thou shalt be blessed, because they cannot recompense thee; but thou shalt be recompensed at the resurrection of the righteous.

15 And one of those at table with

him, hearing these words, said to him: Blessed is he who shall eat bread in the kingdom of God. 16 Then Jesus said to him: A certain man made a great supper, and invited many. 17 And at the time of the supper, he sent his servant to say to those who were invited: Come, for all things are now ready. 18 And they all, with one impulse, began to excuse themselves. The first said to him: I have bought a farm and I must go and see it; I pray thee have me excused. 19 And another said: I have bought five yoke of oxen, and I am going to try them I pray thee have me excused. 20 And another said: I have married a wife; and therefore I cannot come.

21 And the servant came and reported these things to his master. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and alleys of the city, and bring in hither the poor, and maimed, and blind and lame.

22 And upon returning, the servant said: Master, it has been done which thou didst command, and still there is room. 23 And the master said to the servant: Go out into the highways and lanes, and constrain them to come in, that my house may be filled; 24 for I tell you, that not one of those head-men who were invited shall taste of my supper.

25 And great crowds were going with him, and having turned he said unto them: 26 If any one comes to me, and *\*hates* not his father, and mother, and wife, and children, and

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*\*26. hates*, that is the opposite of love. As this statement by Christ is usually misunderstood and has caused much confusion of thought, it needs some special consideration here. Real love is represented in Greek by the word *agapa*, which involves obligation; meaning the love, or obligation due from mankind to God, or to any-

brothers, and sisters, and even his own life besides, he cannot be my disciple. 27 And whoever does not undergo his *†*cross, and come after me, cannot be my disciple. 28 For who of you, desiring to build a tower, does not first sit down and count the cost, whether he has sufficient for finishing it? 29 Lest, having laid a foundation, but not being able to finish it, all who see it should begin to mock at him, 30 saying: This man began to build, and was not able to finish. 31 Or what king, proceeding to go into battle with another king, does not first

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one else where obligation is involved and recognized.

Generally when people here use the word "love," they mean affection and not love. The Greeks were more exact, and so *agapa*, meaning love, was not generally used; *philia*, the corresponding word to our usually used word "love," meaning affection, was the word they usually used.

To love, the verb, as Christ used it may be defined—to fulfil one's obligations as taught in the Bible. Natural love, is to fulfil the natural obligations of our human nature. Hence wicked or sinful hate, is to refuse to fulfil our divine obligations; while righteous hate, as commanded in this verse, is to refuse to fulfil natural obligations as such, but only as divine obligations, in accordance with the command given in 1 Cor. 10:31—"Therefore, whether ye eat, or drink, or whatever ye do, do all things for the glory of God." The human way, is to love according to the prompting of our fallen human nature; God's way, is to love according to the teaching of Christ.

When Christ tells us here to hate our father and others mentioned, He is telling us to refuse to follow the human way; but instead, to follow God's way, if we want to be real disciples of Christ.

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*†27. i. e.* undergo his crucifixion with Christ. See Gal. 2:20.

sit down and consult whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 But if not, while the other is far off, he sends an embassy and asks for peace. 33 So then whoever of you does not renounce all his possessions, he cannot be my disciple. 34 Salt is good; but if the salt become tasteless, in what way shall anything be salted by it? 35 It is fit neither for the land nor for the manure-pile; it is thrown away. He who hath ears, let him hear.

**15.** Now as all the tax-gatherers and outcasts were drawing near to Jesus to hear him, 2 both the Pharisees and the scribes murmured, saying: This one receives outcasts, and eateth with them. 3 Then he spoke this parable unto them, saying: 4 What man of you, having a hundred sheep, and losing one of them, does not leave the ninety-nine in the pasture-field and go after that which has been lost, until he find it? 5 And having found it, he lays it on his shoulders, rejoicing. 6 And coming home, he calls together his friends and neighbors, saying to them: Rejoice with me, for I have found my sheep which was lost. 7 I say unto you, that thus there will be more joy in heaven over one sinner that repents than over ninety-nine just persons who have no need of repentance.

8 Or what woman having ten drachmas, if she lose one drachma, doth not light a lamp, and sweep the house, and seek carefully until she finds it? 9 And when she hath found it, she calls together her friends and neighbors, saying: Rejoice with me, for I have found the drachma which I lost. 10 Thus, I say unto you, there is joy in the presence of the angels of God over one sinner that repents.

11 And he said: A certain man had two sons; 12 and the younger of them

said to his father: Father give to me that portion of the property falling to me. And he divided to them his living. 13 And not many days after the younger son, having gathered all together, went away into a distant country; and there wasted his property in profligate living. 14 But when he had spent all, there occurred a grievous famine throughout that country; and he began to be in want. 15 Then he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he was longing to fill himself with the locust pods which the swine were eating; and no one gave him anything else. 17 But having come to himself, he said: How many hired servants of my father have an abundance of bread, and I am perishing with hunger. 18 I will arise and go to my father, and I will say to him: O father, I have sinned against heaven, and before thee. 19 I am no longer worthy to be called thy son; make me as one of thy hired servants.

20 And having arisen he went to his father. But while he was yet at a distance, his father saw him, and was moved with pity, and running put his arms about his neck and lovingly kissed him. 21 And the son said to him: O father, I have sinned against heaven and before thee. I am no longer worthy to be called thy son—But the father said to his servants: Quickly bring the best robe and put it on him; and get a ring for his hand, and shoes for his feet; 23 and bring the fattened calf, and kill it; and let us feast and be joyful. 24 Because this son of mine was dead and is alive again, and was lost and is found. And they began to be merry.

25 Now his elder son was in the field; and as he came and drew near to the house, he heard music and festivities. 26 And calling to him one of

the servants, he inquired what was the reason for all this ado. 27 And he said to him: Thy brother is come; and the father hath killed the fattened calf, because he hath received him safe and well. 28 And he was angry, and would not go in; but his father going out entreated him. 29 And he answering said to his father: Lo, these many years I have slaved for thee, and I **never** disregarded thy commands; and yet thou never gavest me a kid, that I might make merry with my friends. 30 But when this son of thine came, who hath consumed thy property with harlots, thou hast killed for him the fattened calf. 31 And the father said unto him: O my child, thou art always with me, and all that I have is thine. 32 But it was right that we should make merry and rejoice; because this brother of thine was dead, and is alive again; had been lost, and is found.

**16.** And he said also unto the disciples: There was a certain rich man, who had a steward; and this party was accused unto him as wasting his goods. 2 And having called him, he said to him: What means this that I hear about thee? Give an account of thy stewardship; for thou canst no longer be steward. 3 And the steward said within himself: What shall I do, for my master is taking away the stewardship from me? I am not able to dig; and to beg, I am ashamed. 4 I know what I will do, so that when I am removed from the stewardship, they may receive me into their houses. 5 And having summoned each one of his master's debtors, he said to the first: How much owest thou to my master? 6 And he said: A hundred \*baths of oil. And he

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\*6 bath, a Hebrew liquid measure holding about 7½ gallons.

said to him: Here take your order, and sitting down quickly write fifty. 7 Then he said to another: And thou, how much do you owe? And he said: A hundred †cors of wheat. He saith to him: Here take your order, and write eighty. 8 And his master commended the dishonest steward, because he had done wisely. For the sons of this world are wiser for their own generation, than the sons of the light.

9 And I say unto you, Make to yourselves friends, apart from deceitful riches, so that when it shall fail, there may be a ‡welcome for you into the eternal mansions.

10He who is faithful in least things is also faithful in great things; and he who is unrighteous in least things is also unrighteous in great things. 11If therefore ye have not been faithful in the matter of worldly wealth, who will entrust to you the true riches. 12And if you have not been faithful in that which is another's, who will assign you your own.

13No servant can serve two masters, for either he will refuse to fulfill his obligations to the one, and fulfill his obligations to the other; or else one he will keep close to, and the other he will despise. Ye cannot serve God and Mammon.

14And the Pharisees, who are lovers of money, heard all these things; and they sneered at him. 15And he said to them: Ye are they who justify themselves before men, but God knows your spirits; for that which is highly esteemed among men is an abomination in the sight of God.

16The law and the prophets were until John; from that time the kingdom of God has been announced, and

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†7 cor, a Hebrew measure capacity about 8 bushels.

‡9 See Matthew 25:34-40.

everybody presses for it. 17 But it is easier for the heaven and the earth to pass away, than for one point of the law to fail. 18 Every one who divorces his wife, and marries another, committeth adultery; and he who marries her divorced from her husband committeth adultery.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, and feasted sumptuously every day. 20 And there was a certain poor man named Lazarus, who was laid at his gate, being full of sores 21 and desiring to be fed with that which fell from the rich man's table; yea, even the dogs coming, licked his sores. 22 And it came to pass that the beggar died; and he was carried away by the angels into Abraham's bosom. The rich man also died, and was buried. 23 When in hades, having lifted up his eyes, being in torments, he sees Abraham afar off, and Lazarus by his side. 24 And crying out he said: Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am suffering in this flame. 25 But Abraham said: Child, remember that thou in thy lifetime didst fully receive thy good things, and Lazarus in like manner had bad things; but now here he is comforted, and thou art in agony. 26 And in addition to all these things, between us and you a great chasm has been fixed, so that they who would pass from hence to you are unable to do so, nor can any one there pass over to us.

27 Then he said: I beseech thee therefore, father, that thou wouldest send Lazarus to my father's house; 28 for I have five brothers, so that he may testify to them, that they may not also come into this place of torment. 29 But Abraham said: They have Moses and the prophets; let

them hear them. 30 And he said: Nay, father Abraham; but if one should go to them from the dead, they will repent. 31 But Abraham replied: If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead.

**17.** And he said to his disciples: It is impossible that occasions of stumbling shall not come; but woe to him by whom they come. 2 It were better for him that a millstone were put about his neck, and he were thrown into the sea, than that he should cause to stumble one of these humble ones. 3 Take heed to yourselves.

If thy brother should wrong thee, rebuke him; and if he repent, forgive him. 4 And if he do wrong against thee seven times in the day, and if seven times he should return to thee, saying, I repent, thou shalt forgive him.

5 And the apostles said to the Lord: Increase our faith. 6 And the Lord said: If ye have faith as a grain of mustard seed, ye might say to this mulberry tree, Be thou up-rooted, and be thou planted in the sea; and it would obey you.

7 Who of you, having a servant plowing, or tending sheep, will say to him immediately, when he has come in from the field, Come and eat; 8 but will he not instead say to him, Prepare my supper, and girding thyself attend to me while I eat and drink? 9 Doth he thank that servant because he did the things that were commanded? 10 Thus also ye, when ye may have done all things commanded, say, We are unprofitable servants; we have simply done what we were bound to do.

11 And it occurred as he was proceeding to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he was entering

into a certain village, there met him ten lepers, who stood at a distance. 13 And they called aloud, saying: Jesus, Master, have pity on us. 14 And noticing it he said to them: Go show yourselves to the priests. And it came to pass while they were going, they were cleansed. 15 And one of them, seeing that he was cured, returned, glorifying God with a loud voice; 16 and he fell down on his face at Jesus' feet, giving thanks to him; and he was a Samaritan. 17 And Jesus answering said: Were not the ten cleansed? But where are the nine? 18 None are found returning to give glory to God, except this outsider. 19 And he said to him: Arise, and go thy way; thy belief hath saved thee.

20 And having been asked by the Pharisees, when is the kingdom of God coming, he answered them and said: The government of God cometh not in connection with observation; 21 nor shall they say, Lo, here it is! or, Lo, there it is! for the government of Jehovah is in the midst of you.

22 Then he said unto the disciples: Days will come, when ye will desire to see one of the days of the Son of man, but ye will not see it. 23 And they will say to you, Lo, here! or Lo, there! go not away, nor follow them. 24 For as the lightning flashing out from the one end under heaven, shineth into the other end under heaven, thus will it be with the Son of man. 25 But first he must suffer many things, and be rejected by this generation. 26 And as it was in the days of Noah, so will it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed all. 28 Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; 29 but in the

day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed all. 30 After the same manner will it be, in the day when the Son of man is revealed. 31 In that day, he who shall be upon the house roof, and his goods in the house, let him not go down to take them away; and he that is in the field, let him likewise not return for the things behind. 32 Remember Lot's wife.

33 Whoever shall seek to save his life will lose it; and whoever may lose his life shall preserve it. 34 I say to you, in that night there will be two men in one bed; one will be taken and the other will be left. 35 Two will be grinding together; the one will be taken, and the other will be left. 37 And they answering say to him: Where, Lord? And he said to them: Where the body is, there the \*eagles will be gathered together.

**18.** And he spoke a parable unto them to show that it behoves them to always pray, and not be discouraged; 2 saying: There was in a

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\*37 The eagles, the emblem of, and representing the Roman empire which about the year 70 descended upon Jerusalem (which represented the Jewish body or nation, that was already greatly crippled by the loss of their political power; but there, in the city of David, was located the temple and the religious authority of the Jewish people), and, as prophesied in Deuteronomy 28:49—63, they entirely destroyed it, as eagles would destroy a fallen body, either crippled or wounded, for they will not eat an entirely dead body. Since then, during the Times of the Gentiles, the Jews have been no nation but scattered among all the nations of the earth, as God declared in Deut. 28:64. But Israel is not dead. In Palestine shall again be the Jewish nation. "He who scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. 31:10.

certain city a judge, who feared not God, nor regarded man. 3 And there was a widow in that city; and she often came to him, saying: Secure justice for me from my oppressor. 4 And he would not for a time, but afterwards he said within himself, Though I fear not God, nor regard man, 5 yet because this widow bothers me, I will secure her justice, lest her continued coming weary me. 6 And the Lord said: Notice what the unrighteous judge saith. 7 And will not God indeed execute justice for his chosen ones, who call to him day and night, although he is forbearing in taking action in their behalf? 8 I tell you, that he will execute justice for them in swiftness. However, when the Son of man cometh, will he indeed find this confidence on the earth?

9 And he spoke this parable unto some who trusted in themselves that they are righteous, and despised the rest. 10 Two men went up into the temple to pray; one a Pharisee, and the other a tax-gatherer. 11 The Pharisee standing by himself, prayed thus: God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tax-gatherer. 12 I fast twice in the week; I give tithes of all that I acquire. 13 And the tax-gatherer, standing far back, would not even lift up his eyes to heaven, but smote his breast, saying: God, be propitious to me the sinner. 14 I say to you, this man went down to his house justified, rather than the other. For every one that exalteth himself shall be humbled; and he that humbles himself shall be exalted.

15 And they brought also the infants to him, that he might take them in his arms; but the disciples seeing it, rebuked them. 16 But Jesus having called them to him, said: Allow the little children to come unto me, and do not

forbid them, for of such like these the kingdom of God is composed. 17 Indeed I say to you, whoever shall not receive the kingdom of God as a little child he shall in no wise enter therein.

18 And a certain ruler asked him, saying: Good Teacher, what shall I do to inherit eternal life? 19 And Jesus said to him: Why dost thou call me good? There is none good but one, that is God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. 21 And he said: All these have I kept from my youth up. 22 And Jesus hearing this, said to him: Yet one thing thou lackest; sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. 23 But he having heard these things became very sorrowful, for he was very rich. 24 And Jesus noticing him, said: How hardly shall they who have riches enter into the kingdom of God! 25 For it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And those hearing it said: Who then can be saved,

27 And he said: The things that are impossible with men are possible with God. 28 Then Peter said: Lo, we have left all, and followed thee. 29 And he said to them: Truly I say unto you, There is no one who hath left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, 30 who shall not receive manifold more in this time, and in the age to come life eternal.

31 And having gathered about him the twelve, he said unto them: Behold, we are going up to Jerusalem, and all the things that have been written by the prophets about the Son of man shall be accomplished. 32 For



he will be delivered to the Gentiles, and will be mocked, and despitefully treated, and spit upon, 33 and they will scourge him, and put him to death; and on the third day he will rise again. 34 But they comprehended nothing of these things; and this matter was hid from them, and they did not understand that which was said.

35 And it occurred while he was near, opposite to Jericho, a certain blind man sat by the roadside begging; 36 and hearing a multitude passing by, he inquired what it meant. 37 And they told him: Jesus of Nazareth is passing by. 38 Then he called aloud, saying: Jesus, thou son of David, have pity on me. 39 And those going before rebuked him, that he should keep quiet. But he cried out much louder: Son of David, have pity on me. 40 And Jesus having stopped, commanded him to be brought to him. And when he was come near, Jesus asked him: 41 What do you want me to do for thee? And he said: Lord, that I may receive sight. 42 And Jesus said to him: Receive sight; thy faith hath made thee whole. 43 And immediately he received sight, and followed him, glorifying God. And all the people, seeing it, gave praise to God.

**19.** When he entered Jericho and was passing through it, 2 there was a man there called Zacchaeus, who was the chief tax-gatherer, and he was rich. 3 He sought to see Jesus, who he was; but could not on account of the crowd, as he was small in stature. 4 Running on ahead, he climbed up into a sycamore tree so that he might see him; because by that way he was about to pass through. 5 And when Jesus came to the place, looking up Jesus saw him, and said unto him: Zacchaeus, make haste and come down; for today I must abide at thy house. 6 And hurrying, he came down,

and received him joyfully. 7 Seeing this, all the people murmured, saying: He has gone in to rest with an outcast. 8 And Zacchaeus, standing up before them all, said unto the Lord: Behold, the half of my possessions, Lord, I give to the poor; and if I took anything from anyone by false accusation, I restore fourfold. 9 And Jesus said unto him: Today salvation is come to this house, since he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

11 And as they were listening to these words, proceeding he spoke a parable, because he was nigh to Jerusalem, and as they supposed that the kingdom of God was almost immediately to appear. 12 Therefore he said: A certain nobleman went into a distant country to have given to himself a kingdom, and to return. 13 And having called ten of his servants, he gave them ten \*minas, and said unto them: Use until I come.

14 But some of his fellow-countrymen hated him, and sent an embassy following him, declaring: We are not willing for this man to reign over us.

15 And it came to pass, when he had returned, he having received the kingdom, that he commanded those servants, unto whom he had given the money, to be called to him, that he might know what each had gained by his management. 16 Then the first came, saying: Master thy mina has gained ten minas. 17 And he said to him: Well done, thou good servant; because thou wast faithful in a very small matter, have thou authority over ten cities. 18 And another came, saying: Master, thy mina has gained five minas. 19 And he said likewise to this one: And be thou over five

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\*13 The Hebrew silver mina was equal to about \$25.

cities. 20 And another came, saying: here is thy mina, which I kept laid up in a napkin; 21 for I feared thee, because thou art an exact man; thou takest up what thou layedst not down, and reapest what thou didst not sow. 22 And he saith unto him: Out of thy own mouth wilt I judge thee, thou worthless servant. thou knewest that I was an exact man, taking up what I laid not down, and reaping what I did not sow; 23 then why didst not thou give my money to a bank, so that I, at my coming might have claimed it with interest? 24 And he said to those standing by: Take the mina from him and give it to him who has the ten minas. 25 And they said to him: Master, he already has ten minas. 26 I tell you, that to every one who uses what he hath more shall be given; but from him who uses not what he hath, even that which he hath shall be taken away from him.

27 But mine enemies, those who were not willing for me to reign over them, bring here and slay them before me.

28 And having spoken these things, he went on in front, going up to Jerusalem. 29 And it occurred, as he drew near towards Bethphage and Bethany at the mount called Olivet, he sent two of his disciples, 30 saying: Go ye into the opposite village, in which, having entered, ye will find a colt tied on which no man ever yet sat; having loosed him, bring him here. 31 And if any one ask you, Why do ye loose him? thus shall ye say: Because the Lord hath need of him. 32 And those who were sent, having departed, found just as he had told them. 33 And as they were loosing the colt, its owners said unto them: Why loose ye the colt. 34 And they said: Because the Lord hath need of him. 35 And they brought him to Jesus; and having cast their garments upon the colt,

they put Jesus thereon. 36 And as he went along, they spread their garments in the way. 37 And as he was approaching Jerusalem, being already at the descent of the Mount of Olives, the whole multitude of the disciples began rejoicing and to praise God with a loud voice for all the mighty works which they had seen; 38 saying: Blessed is the King who cometh in the name of Jehovah! Peace in heaven, and glory in the highest!

39 And some of the Pharisees from the crowd said: Teacher, rebuke thy disciples. 40 And answering he said: I tell you that if these should keep silent, the stones would cry out.

41 And as he drew near, looking at the city, he wept over it, 42 saying: O, that thou hadst known, even thou, at least in this day, the things needed for thy peace! But now they are hid from thine eyes. 43 Days of vengeance shall come upon thee, and thine enemies shall cast up a rampart about thee, and surround thee, and \*shut thee in on every side, 44 and shall level thee with the ground, and thy children within thee; and they will not leave in thee unmoved one stone upon another; because thou knewest not the time of thy visitation.

45 And having entered into the temple, he began to cast out those who sold; 46 saying to them: It is written, And my house shall be a house of prayer; but ye have made it a den of robbers.

47 And he was teaching daily in the temple; and the chief priests and the scribes and the chief of the people were seeking to destroy him, 48 and could not find how they might do it; for all the people were very attentive to hear him.

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\*43. The city was "shut in" during Passover, when crowded with Jews. Hence the great loss of life by war, famine, pestilence, and fire, A. D. 70.

**20.** And it occurred, on one of the days, as he was teaching the people in the temple, and preaching the good tidings, that the chief priests and the scribes with the elders came to him, 2 and spoke to him, saying: Tell us, by what authority doest thou these things? Or who is he that gave thee this authority? 3 And he answering said unto them: I also will ask you a question; and answer me. 4 John's immersion, was it from heaven, or from men? 5 And they reasoned among themselves, saying: If we say, From heaven; he will say, Why, then did ye not believe him? 6 But if we say, From men; all the people will stone us; for they are persuaded that John was a prophet. 7 And they answered, that they knew not whence it was. 8 And Jesus said to them: Neither tell I you by what authority I do these things.

9 And he began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. 10 And at vintage-time he sent to the husbandmen a servant, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. 11 And again he sent another servant; and him also, having beaten and treated shamefully, they sent away empty. 12 And again he sent a third; and they having wounded him also, cast him out.

13 Then the owner of the vineyard said: What shall I do? I will send my beloved son; perhaps they will respect him. 14 But when the husbandmen saw him, they reasoned among themselves saying: This is the heir; let us kill him, that the inheritance may become ours. 15 So they cast him out of the vineyard, and killed him. What, therefore will the owner of the vineyard do to them? 16 He will come

and destroy these husbandmen, and will give the vineyard to others. And when they heard that, they said: Let it not be. 17 But he looking at them, said: What then means this that is written, The stone which the builders rejected, the same is become the head of the corner. 18 Every one who falls upon that stone will be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the scribes and the chief priests wanted to lay hands on him then and there, but they feared the people; for they knew that he spoke this parable against them.

20 And they having watched in vain, they sent forth spies pretending to be righteous, to catch him in his words; so as to deliver him over to the power and authority of the governor.

21 And they questioned him, saying: Teacher, we know that thou sayest and teachest rightly, and regardest not the person of any one, but teachest the way of God in truth. 22 Is it lawful that we should give tribute to Caesar, or not? 23 But knowing their knavery, he said to them: 24 Show me a denary: And they showed it. And he said: Whose image and inscription has it? And they said: Caesar's. 25 And he said to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's. 26 And they were unable to attack his statement before the people; and wondering at his answer they asked no more questions.

27 And some of the Sadducees, who deny that there is a resurrection, coming to him, questioned him, 28 saying: Teacher, Moses wrote for us, if a man's brother die, having a wife, and he should die childless, that his brother should take the wife, and raise up seed to his brother.

29 Now there were seven brothers;

and the first took a wife, and died childless; 30 and the second; 31 and the third took her; and likewise also the seven left no children, and died. 32 At last the woman also died. 33 Therefore in the resurrection whose wife of them shall she be? for the seven married her.

34 And Jesus said to them: The sons of this world marry, and the women are given in marriage. 35 But they who are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage; 36 nor indeed can they die any more; for they are like angels, and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses showed at the bush, when he calls Jehovah the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not God of the dead, but of the living; for all live by him. 39 And some of the scribes answering said: Teacher, thou hast well said. 40 And no more did they presume to ask him any questions.

41 Then he said to them: How can they say that the Christ is David's son? 42 when David himself says in the book of Psalms:

Jehovah said to my Lord,  
Sit at my right hand,

Till I make thine enemies thy foot stool.

44 When then David calls him Lord, how is he also his son?

45 Then in the hearing of all the people, he said to his disciples: 46 Beware of the scribes who like to walk about in long robes, and greatly desire salutations in public places, and the first seats in the synagogues, and the chief places at feasts; 47 they are the ones who devour widows' houses, and as a mask make long prayers; these shall receive greater damnation.

**21.** And having looked up, he noticed the rich casting their gifts into the treasury. 2 And he saw a certain poor widow casting therein two lepta. 3 And he said: Of a truth I say to you, that this poor widow has cast in more than all. 4 For all these, out of their abundance have cast among the offerings; but she, out of her poverty, did cast in all the means of living that she had.

5 And as some were speaking about the temple, how it was adorned with beautiful stones and dedicated offerings, he said: 6 As for these things which ye behold, days will come in which there shall not be left here one stone upon another, which shall not be thrown down. 7 And they asked him saying: Teacher, when then shall these things be, and what will be the sign when these things are about to take place? 8 And he said: Take heed that ye be not led astray; for many will come in my name, saying: I am he, and the time is at hand. Go not after them. 9 And when ye shall hear of wars and insurrections, be not terrified; for these things must first come to pass, but the end is not at once.

10 Then he said unto them: Nation will rise against nation, and government against government; 11 and there will be great earthquakes, and in various places famines and pestilences; and there will be fearful sights and great signs from heaven. 12 But before all these things occur, they will lay their hands upon you, and persecute you, delivering you up into synagogues and prisons, taking you before kings and governors on account of my name; 13 but it will result for you into a testimony. 14 Settle it therefore in your minds not to premeditate what ye shall answer. 15 For I will give you speech and wisdom, which all your adversaries shall not be able to resist

or to reply to. 16 And you will be delivered up even by parents and brothers and relatives and friends; and they will have some of you condemned to death. 17 And ye will be hated by all for my name's sake. 18 But a hair of your head shall in no wise perish. 19 Through your steadfastness ye shall preserve your lives.

20 But when ye see Jerusalem being encircled with armies, then know that its desolation is at hand. 21 Then let those in Judaea flee to the mountains; and let those in the midst of it get out; and those who are in the country let them not enter into it. 22 For days of vengeance are these, that all the things that have been written may be fulfilled. 23 Alas for those who are with child, and those who give suck in those days? for there will be great distress upon the earth, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all the nations; and Jerusalem shall be trodden down by the Gentiles, until the Time of the Gentiles shall be fulfilled.

25 Then there will be signs in the sun and moon and stars; and on the earth distress of nations, in perplexity at the roaring of the sea and of the waves; 26 men fainting from fear and expectation of the things that are coming on the world; for the powers of the heavens will be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth near.

29 And he spoke a parable to them: Behold the fig tree, and all the trees; 30 when they now shoot forth, seeing it, ye know of yourselves that the summer is now near. 31 Thus also when ye see these things coming to pass, know ye that the government of God

is near. 32 Truly I say to you, this generation shall not pass away, until all this must begin to take place. 33 Heaven and earth shall pass away, but my words shall not pass away.

34 But take heed to yourselves, lest your minds be dulled with self-indulgence, and drinking, and the anxieties of this life, and suddenly that day should come upon you like a trap; 35 for come it will upon all those dwelling upon the face of the whole earth. 36 But watch ye at all times, praying that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand in the presence of the Son of man.

37 Now in the daytime he was in the temple teaching; but at night, going out into the Mount called Olivet, he spent the night there. 38 Then early in the morning, all the people came to him in the temple to hear him.

**22.** Now the feast of unleavened bread, which is called the Passover, was drawing near; 2 and the chief priests and the scribes were seeking how they might put him to death; but they feared the people.

3 And Satan entered into Judas who is called Iscariot, who was one of the twelve. 4 And he having gone away, spoke to the chief priests and officers, as to how he might betray Jesus unto them. 5 And they were glad, and agreed to give him money; and he consented. 6 Then he sought opportunity to betray Jesus unto them in the absence of a crowd.

7 Then the day of unleavened bread came, in which it was necessary to sacrifice the paschal lamb. 8 And Jesus sent Peter and John, saying: Go, and prepare for us the passover, that we may eat it. 9 And they said to him: Where wilt thou that we should prepare it? 10 And he said to them: Notice, on your having entered into the city, there will meet you a man carry-

ing a pitcher of water; follow him in-  
to the house where he enters. 11  
And ye shall say to the master of the  
house: The Teacher saith unto thee,  
Where is the guest-chamber, where I  
may eat the passover with my disciples?  
12 And he will show you a large upper  
room furnished; there make ready.  
13 And having gone they found just  
as Jesus said to them; and they pre-  
pared the passover.

14 And when the hour was come  
he took his place at the table, and  
the apostles with him.

15 And he said unto them: I have  
earnestly desired to eat this passover  
with you before I suffer. 16 For I  
say unto you, that I will not at all eat  
it, meanwhile it must be fulfilled in  
accordance with the government of  
Jehovah. 17 Then taking a cup, having  
given thanks, he said: Take this and  
divide it among yourselves; 18 for I  
say to you, I will not from nenceforth  
drink of the fruit of the vine until the  
government of Jehovah be come.

19 Then taking a loaf, having given  
thanks, he broke it, and gave to \*them,  
saying: This represents my body which  
is being given for you; do ye this  
for my remembrance. 20 And in like  
manner with the cup after the sup-  
per, saying: This cup represents the  
new covenant in my blood which is  
being shed for you.

21 But lo, the hand of him betray-  
ing me was with mine on the table;  
22 for indeed the Son of man goes ac-

ording as it has been determined, but  
woe to that man by whom he is be-  
trayed! 23 And they began to ques-  
tion together among themselves,  
which one of them it might be who  
was about to do this thing.

24 And there arose also a dispute  
among them, as to which of them was  
thought to be the greatest. 25 And  
Jesus said to them: The kings of the  
Gentiles lord it over them; and those  
exercising authority over them are  
called Benefactors. 26 But you must  
not be so; but let the greatest among  
you be as the youngest, and the lead-  
er as he that serves. 27 For which  
is greatest, he who sits at the table,  
or he who serves? Is it not he who  
sits at the table? But I am among  
you as he who serves. 28 But ye  
have continued with me in my trials;  
29 and I appoint to you, even as my  
Father appointed to me, a kingdom;  
and ye shall sit on thrones, judging  
the twelve tribes of Israel.

31 And the Lord said: Simon, Si-  
mon, behold Satan has asked for you,  
to sift you as the wheat; but I made  
supplication for thee, that thy faith  
may not fail; and when thou hast  
been converted, establish thy breth-  
ren. 33 And he said to him: Lord,  
I am ready to go with thee both to  
prison and to death. 34 And he said:  
I say to thee, Peter, the morning  
watch-trumpet will not sound out  
this day until you will thrice deny  
that thou knowest me.

35 And he said to them: When I  
sent you forth without purse, and  
provision bag, and shoes, you wanted  
nothing? And they said: Nothing.  
36 Then he said to them: But now,  
he who has a purse let him take it,  
and likewise a provision bag; and he  
who has no sword, let him sell his  
mantle and buy one. 37 For I say  
to you, that yet this which is writ-  
ten must be fulfilled in me—And he

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\*19. them—the eleven, Judas not be-  
ing present when the Lord's Supper  
was instituted. He had gone out im-  
mediately after the occurrence relat-  
ed in John 13:26-30, during their usual  
supper on Passover Day; which began  
on Tuesday evening. The time for the  
paschal supper was Wednesday eve-  
ning. But meanwhile, Christ's words  
in verse 16 were fulfilled. See note to  
Mark 14:12.

was reckoned with lawless ones; for the things concerning me have a fulfillment. 38 And they said: Lord, see, here are two swords. And he said to them: That is enough.

39 And going forth, he went as he was accustomed, into the Mount of Olives; and his disciples also followed him. 40 And having come to the place, he said to them: Pray, so as not to enter into temptation. 41 And he retired from them about a stones-throw, and kneeling down, he prayed, 42 saying: Father, if thou art willing, take away this cup from me; however not my will, but thine be done.

45 And having risen up from prayer, and coming to the disciples, he found them fallen asleep from sadness. 46 And he said to them: Why sleep ye? Arise and pray, lest ye enter into temptation.

47 While he was yet speaking, behold a crowd, and he who was called Judas, one of the twelve, leading them; and he drew near to Jesus to kiss him. 48 But Jesus said to him: Judas, betrayest thou the Son of man with a kiss? 49 Then those about him, seeing what was about to occur, said: Lord, shall we smite with the sword? 50 And a certain one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answering said: Allow ye thus far. And he touched his ear and healed him.

52 Then Jesus said to the chief priests and officers of the temple and elders, who were come against him: Have ye come out with swords and clubs, as against a robber? 53 When I was with you every day in the temple, ye stretched not forth your hands against me; but this is your hour, and the power of darkness.

54 And having seized him they led him away, and brought him into the

house of the high priest. And Peter followed at a distance. 55 And they having kindled a fire in the midst of the court, and sat down together, Peter sat down among them. 56 And a certain maidservant having noticed him sitting by the fire, and having earnestly looked at him, said: This man also was with him. 57 But he denied it, saying: Woman, I do not know him. 58 And after a little while another person noticing him, said: Thou also art one of them. And Peter said: Man, I am not. 59 And after an interval of about one hour, another strongly declared, saying: Of a truth this man also was with him; for he is a Galilaean. 60 But Peter said: Man, I do not know what you are talking about. And immediately, while he was yet speaking, the watch-trumpet sounded.

61 And the Lord, turning, looked at Peter. Then Peter remembered the word of the Lord, how he said to him: Before the morning watch-trumpet sounds this day, thou wilt deny me thrice. 62 And having gone outside, he wept bitterly.

63 And the head men who were holding Jesus mocked him, and beating him, 64 having blindfolded him, they asked him, saying: Prophecy, who is it that struck thee? And many other things they blasphemously spoke against him.

66 And when it became day, the elders of the people, both chief priests and scribes, were gathered together; and they led him away into their council, saying: 67 If thou art the Christ tell us. And he said to them: If I should tell you, ye would not at all believe. 68 And if I should question you, ye would not at all answer. 69 However, henceforth shall the Son of man be sitting at the right hand of the power of Jehovah. And they all said: Thou then, art the Son of Jeho-

vah? And he said to them: Ye say it, for I am. 71 And they said: What need have we of any more witnesses? for we ourselves have heard it from his own mouth.

**23.** Then the whole company of them having risen up, led him to Pilate. 2 And they began to accuse him, saying: We found this one misleading our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king. 3 And Pilate asked him, saying: Art thou the King of the Jews? And answering, he said: Thou sayest it. 4 Then Pilate said to the chief priests and the multitudes: I find no fault in this man. 5 But they were the more violent saying: He stirreth up the people, teaching throughout the whole of Judaea, and beginning from Galilee even unto this place.

6 When Pilate heard Galilee mentioned, he asked if the man is a Galilaean. 7 And having learned that he was from Herod's jurisdiction, he sent him to Herod, he also being in Jerusalem at that time.

8 Now Herod, seeing Jesus, was greatly pleased; for he had desired for a long time to see him, because he had heard many things concerning him; and he was hoping to see some miracle done by him. 9 And he questioned him with many words; but he answered him nothing. 10 But the chief priests were standing by vehemently accusing him. 11 Then Herod with his soldiers treated him with contempt, and having mocked him, they having put on him a gorgeous robe, he sent him back to Pilate. 12 And on that day both Pilate and Herod became friends with each other; for before they were at enmity with each other.

13 And Pilate, having called together the chief priests and the rulers and the people, 14 said to them: Ye brought to me this man, as one mis-

leading the nation; and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him. 15 No, nor does Herod; for he sent him back to us; and, you see, nothing worthy of death has been done by him. 16 Therefore, having scourged him, I will release him. 18 But they cried out all together, saying: Take this one away, and release to us Barabbas! 19 (who was cast into prison on account of a certain insurrection made in the city, and for murder.)

20 Pilate, however, desiring to release Jesus, again spoke to them. 21 But they kept shouting: Crucify, crucify him. 22 Then a third time he appealed to them: Why, what evil hath this man done? I have found in him nothing worthy of death. Therefore, having scourged him, I will release him. 23 But with loud voices they persisted in demanding that he be crucified; and their cries prevailed. 24 Then Pilate decided, that what they required should be done. 25 And he released to them him who for insurrection and murder had been cast into prison, the one whom they asked for; but Jesus he gave up to be dealt with as they desired.

26 And as they led him away, having seized one Simon, a Cyrenian, coming from the country, they put on him the cross, to carry it behind Jesus. 27 And there followed him a great multitude of the people, and of women who bewailed and lamented for him. 28 But Jesus turning to them said: Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For lo, days are coming in which they shall say: Blessed are the barren, and the wombs which never bore, and the breasts which nourished not. 30 Then they will begin to say to the mountains: Fall on us; and to the hills: Cover us.



31 For if these things are done while the wood is green, what may be done when it is dry?

32 And there were also two others, malefactors, led out to be put to death with him. 33 And when they came to the place called The Skull, there they crucified him, also the malefactors—one at the right hand and one at the left. 34 And having divided his garments, they cast lots for them.

35 And the people stood looking on; but the rulers scoffed, saying: He saved others, let him save himself, if he is the Christ, the chosen of Jehovah. 36 And the soldiers also mocked him, coming near and offering vinegar to him, 37 and saying: If thou art the king of the Jews, save thyself. 38 And there was also an inscription over him: THIS IS THE KING OF THE JEWS.

39 And one of the malefactors that were suspended, reviled him, saying: Art not thou the Christ? save thyself and us. 40 But the other answering rebuked him saying: Dost thou not even fear Jehovah, since thou art under the same sentence? 41 And we indeed justly; for we are receiving what is due for the deeds we have done; but this one hath done nothing amiss. 42 And he said to Jesus: Remember me when thou comest in thy kingdom. 43 And Jesus said to him: Verily I say to thee, today thou shalt be with me in Paradise.

44 Now it was about midday, and darkness came over the whole land until 3 o'clock, 45 on account of the sun quitting to shine; and the veil of the temple was rent in the midst. 46 And having cried out with a loud voice, Jesus said: Father, into thy hands I entrust my spirit. And having said this he expired.

47 Then the centurion, seeing what had occurred, glorified Jehovah, saying:

Certainly, this man was righteous. 48 And all the multitudes that had come together to this scene, when they beheld the things which occurred, returned, beating their breasts. 49 But all those who knew him, also women, who had followed him from Galilee, stood at a distance, seeing these things.

50 There was a head man named Joseph, from Arimathaea, a city of the Jews, who was waiting for the government of Jehovah. He was a member of the Sanhedrin, and was a good leader and righteous, and he had not assented to the decision and action of the Sanhedrin. 52 He having gone to Pilate, asked for the body of Jesus. 53 And having taken it down, he wrapped it in a linen cloth, and laid it in a tomb hewn in a rock, in which no one ever yet was laid. 54 It was the day of the Preparation, and the sabbath was near at hand. 55 And the women who had come with him out of Galilee, having followed after, saw the tomb and how the body was laid.

56 And having returned they prepared aromatics and ointments. And on the sabbath they rested according to the commandment.

**24.** On the first day of the week, very early in the morning, they came to the tomb, bringing the aromatics which they had prepared. 2 And they found the stone rolled away from the tomb; 3 and having entered they found not the body of the Lord Jesus. 4 And it occurred, while they were perplexed about this, that lo, two chief men stood by them in shining raiment. 5 And (the women becoming filled with fear and bowing their faces toward the earth) they said to the women: Why seek ye the living among the dead? 6 He is not here, but is risen. Remember how he spoke to you while

he was yet in Galilee, 7 saying: The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words; 9 and having returned from the tomb they told all these things to the eleven, and to all the rest. 10 (They were Mary the Magdalene, and Joanna, and Mary the mother of James, and the other women with them, who told these things to the apostles). 11 And these words appeared to them as idle talk; and they believed them not. 12 But Peter having risen up ran to the tomb, and having stooped down, he seeth the linen clothes alone; and he departed to his home, wondering at that which had occurred.

13 And on the same day two of the disciples were going to a village named Emmaus, which was about seven and a half miles from Jerusalem. 14 And they were talking with each other concerning all these things that had taken place. 15 And it occurred, as they conversed and reasoned, that Jesus himself, having drawn near, accompanied them; 16 but their eyes were holden so as not to recognize him.

17 And he said to them: What words are these which ye exchange with one another as ye walk? And they stood still, downcast in countenance. 18 And one of them, Cleopas by name, answering said to him: Dost thou live by yourself in Jerusalem, that thou knowest not the things which have come to pass in it during these days? 19 And he said to them: What things? And they said to him: The things concerning Jesus of Nazareth, who was a head-prophet mighty in deed and in word before Jehovah and all the people; 20 and how the chief priests and our rulers delivered him up for sentence

of death, and crucified him. 21 But we were hoping that it was he who was about to redeem Israel. But then, besides all these things, it is three days ago since these things occurred; 22 and but still more, some of the women of our company have astonished us: having been early at the tomb, 23 and not having found the body of Jesus, they came, saying, that they had even seen a vision of angels, who said that he is alive. 24 And some of those with us went to the tomb, and found it so, as the women had said; but him they saw not.

25 Then Jesus said to them: O inconsiderate and slow of mind to believe, after all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses, and from all the prophets, he explained to them in all the scriptures the things concerning himself.

28 And they drew near to the village, whither they were going; and he appeared to be going further. 29 But they urged him saying: Abide with us; for it is toward evening, and the day is already far spent. And he entered in to abide with them.

30 And it occurred, when he had taken his place at the table with them, he took the bread and gave thanks, and having broken it, he gave to them. 31 And their eyes were opened, and they knew him; and he disappeared from them. 32 Then they said to each other: Was not our spirit blinded, while he was talking to us in the way, and while he opened to us the scriptures?

33 And rising up the same hour, they returned to Jerusalem; and they found gathered together the eleven and those with them, 34 who said to them: The Lord is risen indeed,

and has appeared to Simon. 35 Then they related the things that occurred on the way, and how he became known to them through the breaking of the bread.

36 While they were speaking these things, Jesus himself stood in the midst of them. 37 But they being startled and awe-struck, thought they saw a ghost. 38 And he said to them: Why are ye troubled? and why do doubts arise in your minds? 39 See my hands and my feet, that it is I myself. Handle me and see, for a ghost has not flesh and bones, as ye see me having. 41 While yet disbelieving from joy, and were wondering, he said to them: Have ye anything here to eat? 42 And they gave to him a part of a broiled fish. 43 And having taken it, he ate in their presence.

44 And he said unto them: These are my words which I spoke unto you, while I was yet with you—that

all things must be fulfilled, that have been written concerning me in the law of Moses, and the prophets and psalms. 45 Then he opened their mind to understand the scriptures, 46 and said to them: Thus it is written, that the Christ should suffer, and should rise from the dead on the third day; 47 and that in his name, repentance in order to remission of sins, should be proclaimed among all nations, starting from Jerusalem. 48 Ye are witnesses of these things, 49 and I send forth the promise of my Father to you; but tarry ye in the city, until ye are invested with power from on high.

50 And he led them out as far as to Bethany; and lifting up his hands, he blessed them. 51 And it occurred, while he was blessing them, he was parted from them. 52 And they returned into Jerusalem with great joy; 53 and were always in attendance at the temple, praising **Jehovah**.

## NOTES AND REFERENCES.

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Luke 19: 43—Days of vengeance. Here is an instance of the omission of a word expected to be understood, which is a common occurrence in the Greek New Testament. See Mat. 1: 6 and 11: 8, and Mk. 2: 22. The Greek does not say, "the days" as found in most translations. We have simply "days," referring to the time of vengeance spoken of in Isa. 61: 2 and in Luke 21: 20-22. By reference to Luke 4: 16-21, it will be noticed that Christ read only a small portion of the 61st chapter of Isaiah, stopping about the middle of the 2nd verse. Having closed the book he then said: "Today this scripture (the portion he had just read) is fulfilled." The days of vengeance Christ did not speak of then, as the nation had not yet rejected him. But now in this verse he is warning them of those "days."

## NOTES AND REFERENCES.

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# THE GOSPEL;

## AS RECORDED BY JOHN.

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**1** In the beginning was the Word, and the Word was with Jehovah, and the Word was God. **2** The same was in the beginning with Jehovah. **3** All things were made by him; and without him was not even one thing made that hath been made. **4** In him is life, and the life was the light of men. **5** And the light shineth in the darkness, and the darkness overcame it not.

**6** There was a man sent by God, whose name was John. **7** He came for a witness, that he might testify concerning the light, in order that all might believe through him. **8** He was not the light, but existed that he might bear witness concerning the light.

**9** The true light, was that which enlightens every man by coming into the world. **10** He was in the world, and the world was made by him, and the world knew him not. **11** He came among his own, and his own received him not. **12** But as many as received him, to them gave he power to become children of God, to those believing into his name; **13** who were begotten, not of human descent, nor in consequence of the will of flesh, nor in consequence of the will of a husband, but of God.

**14** And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of favor and truth. **15** John testified concerning him, and cried, saying: This was he of whom I said, He who cometh after me is put before me, for he was before me. **16** For out of his fullness we all received, even favor up-

on favor. **17** For the law was given through Moses; favor and truth came through Jesus Christ. **18** No one has seen God at any time; the only-begotten Son, who being on the bosom of the Father, he made him known.

**19** And this is the testimony of John, when the Jews sent to him from Jerusalem priests and Levites to ask him: Who art thou? **20** And he agreed and denied not, but stated: I am not the Christ. **21** And they asked him: What then? Art thou Elijah? And he saith: I am not. Art thou the Prophet? And he answered: No. **22** Then they said to him: Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? **23** He said: I am a voice crying in the wilderness, Make straight the way of Jehovah, as said Isaiah the prophet.

**24** Now those who had been sent were of the Pharisees. **25** And they asked him, and said to him: Why then dost thou immerse, if thou art not the Christ, nor Elijah, nor the Prophet? **26** John answered them, saying: I immerse in water, however in the midst of you standeth one whom ye know not, **27** he who cometh after me, of whom I am not worthy that I should loose the thong of his sandal.

**28** These things took place in Bethany across the Jordan where John was immersing.

**29** On the morrow John sees Jesus coming toward him, and saith: Behold the Lamb of God, who taketh away the sin of the world. **30** This is he concerning whom I said: After me cometh a head-man who has precedence of me, because he was before

me. 31 And I knew him not; but that he might be made manifest to Israel, on this account I am come immersing in water. 32 And John bore witness, saying: I have seen the Spirit descending out of heaven as a dove, and it remained upon him. 33 And I knew him not; but he who sent me to immerse in water, the same person said to me: Upon whom thou shalt see the Spirit descending, and remaining upon him, the same is he who immerses in holy spirit. 34 And I have seen this, and I have become a witness that this one is the Son of Jehovah.

35 The next day John was standing with two of his disciples; 36 and looking at Jesus as he walked, he saith: Behold the Lamb of God! 37 The two disciples heard his exclamation, and followed Jesus. 38 Jesus having turned about, and seeing them following, says to them: What seek ye? And they said to him: Rabbi (which means, being translated, Teacher), where dwellest thou? 39 He saith unto them: Come, and ye shall see. They went therefore, and saw where he dwelt; and they abode with him that day; it was about the tenth hour.

40 One of the two who heard John speak, and followed Jesus, was Andrew, the brother of Simon Peter. 41 He findeth first his own brother Simon, and says to him: We have found the Messiah (which is, being translated, Christ). 42 He led him to Jesus; and Jesus looking at him, said: Thou art Simon the Son of Jonas; thou shalt be called Cephas, which means a stone.

43 The following day he desired to go into Galilee; and he findeth Philip, and Jesus saith unto him: Follow me. 44 (Now Philip was from Bethsaida, of the city of Andrew and Peter). 45 Philip findeth Nathanael, and saith unto him: We have found him

whom Moses, in the law, and the prophets wrote of, Jesus of Nazareth, son of Joseph. 46 Nathanael said to him: Can any good thing come out of Nazareth? Philip says to him: Come and see. 47 Jesus saw Nathanael coming toward him, and saith of him: Behold a genuine Israelite, in whom there is no deceitfulness. 48 Nathanael saith unto him: Whence knowest thou me? Jesus answered and said to him: Before Philip called thee when thou wast under the fig-tree, I saw thee. 49 Nathanael answered him: Rabbi, thou art the Son of Jehovah; thou art King of Israel. 50 Jesus answered and said to him: Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. 51 And he saith unto him: Truly, truly, I say unto you, Ye shall see the heaven opened, and the angels of Jehovah ascending and descending to the Son of man.

**2.** And on the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. 2 And also Jesus and his disciples were invited to the marriage. 3 And when they ran short of wine, the mother of Jesus says to him: They have no wine. 4 Jesus saith unto her: Woman, what have you to do with me? My hour is not yet come. 5 His mother says to the servants: Whatever he may say to you, do it.

6 Now six stone water-jars were there, placed according to the Jewish custom of purification, each holding two or three \*metretae. 7 Jesus saith

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\*6. Although the name of a Greek measure is used here, as corresponding nearest to the Jewish measure, the Hebrew bath (holding 7½ gallons) is understood to be meant by John in speaking of the capacity of these Jewish water-jars. The LXX also used this word for the Hebrew bath.

unto them: Fill the water-jars with water. And they filled them to the brim. 8 Then he saith unto them: Take out now, and bear to the ruler of the feast. And they took some to him. 9 When the ruler of the feast tasted the water that had become wine, and knew not whence it was (but the servants knew who had taken out the water), the ruler of the feast called the bridegroom, 10 and says to him: Every man places the good wine on the table first; and when they have †drank freely, then that which is inferior; but thou hast kept the good wine until now.

11 This beginning of his miracles Jesus wrought in Cana of Galilee, and manifested his glory; and his disciples believed into him.

12 After this he went down into Capernaum, and his mother, and his brothers, and his disciples; and there they abode a short time.

13 Now the Passover of the Jews was near, and Jesus went up to Jerusalem. 14 And he found in the temple those who sold oxen and sheep and doves, also the money-changers sitting there. 15 And having made a scourge of cords, he drove all out

from the temple, both the sheep and the oxen; and he poured out the coins of the money-changers, and overthrew the tables; 16 and to those who sold doves he said: Take these things hence; and make not my Father's house a house of merchandise. 17 His disciples remembered that it is written: The zeal for thy house will consume me.

18 Then the Jews spoke out and said to him: What proof of thy authority showest thou to us, why it is that thou doest these things? 19 Jesus answered and said to them: Destroy this temple, and in three days I will raise it up. 20 Then the Jews said: Forty and six years was this temple in building, and wilt thou raise it up in three days? 21 But he spoke of the temple of his body. 22 Accordingly when he was risen from the dead, his disciples remembered that he had said this: and they believed the scripture, and the word which Jesus had spoken.

23 And when he was in Jerusalem at the Passover, during the feast-day, many believed with reference to his name, when they saw his miracles which he did. 24 But Jesus was not putting faith himself in them, since he knew all, 25 and because he had no need that any one should testify concerning man; for he knew what was in man.

**3.** There was a man of the Pharisees named Nicodemus, a ruler of the Jews. 2 The same came to Jesus by night, and said to him: Rabbi, we know that thou art a teacher come from God; for no one is able to do these miracles which thou doest unless God be with him. 3 Jesus answered and said to him: Truly, truly, I say unto thee, if any one be not begotten from above, he cannot see the kingdom of God. 4 Nicodemus says to him: How can a man be born when

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†10. drank freely—This does not imply any intoxication, as some misinformed persons have supposed, any more than to say persons "drank freely" of lemonade. The Greek word that specifically means an intoxicating wine or beverage, is not used at all in connection with this miracle. Christ here did instantly, what he does in several months through His natural laws, made the healthful juice of the grape; or what He called—"the fruit of the vine" when He instituted the Lord's Supper; and what we today call—unfermented wine, which was the common drink of the Jews. Intoxicating wine was considered **spoiled wine**, just as today when the house-wife finds a jar of her canned fruit has fermented, she speaks of it as **spoilt**.



he is old? Can he enter a second time into his mother's womb, and be born? 5 Jesus answered: Truly, truly, I say unto thee, if any one be not born of water and of spirit, he cannot enter into the kingdom of God. 6 That which is produced of the flesh is flesh; and that which is produced of the Spirit is spirit. 7 Marvel not that I said unto thee: Ye must be begotten from above. 8 The wind blows where it will, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth; thus it is with every one who has been begotten of the Spirit.

9 Nicodemus answered and said to him: How can these things be? 10 Jesus answered and said to him: Art thou the teacher of Israel, and understandest not these things? 11 Truly, truly, I say unto thee, we speak that which we know, and we testify of that which we have seen; and ye receive not our testimony. 12 If I told you the earthly things, and ye believe not, how will ye believe if I tell you the heavenly things? 13 And no one has ascended up into heaven; but the Son of man, he being in heaven, he has come down out of heaven; 14 and just as Moses lifted up the serpent in the wilderness, even so it behooves the Son of man to be lifted up, 15 in order that every one who believes into him can have eternal life. 16 For Jehovah so loved the world, that he gave his only begotten Son, in order that every one who believes into him may not perish, but **can** have eternal life. 17 For Jehovah sent not his Son into the world to condemn the world; but that the world might be saved through him. 18 He who believes into him is not condemned. He who believes not has already been condemned, because he has not believed into the name of the only-begotten Son of Jehovah. And

this is the condemnation, that the Light has come into the world, and men loved the darkness rather than the light, because their deeds were evil. 20 For every one who does wrong hates the light, and cometh not to the light, lest his deeds may be exposed. 21 But he doing right cometh to the light, in order that it may be made manifest that his deeds have been wrought in oneness with God.

22 After this, Jesus and his disciples went into the territory of Judaea; and there he remained with them and was immersing. 23 And John also was immersing in Aenon, near Salim, because there was much water there; and people were coming and were being immersed. 24 (For John was not yet cast into prison.) 25 There arose therefore a discussion on the part of John's disciples with a Jew concerning purification.

26 Then some came to John and said to him: Rabbi, he who was with thee beyond the Jordan, to whom thou hast borne witness, behold he immerses, and all go to him. 27 John answered and said: A man can receive nothing unless it be given to him from Heaven. 28 Ye yourselves bear me witness that I said, I am not the Christ, but that I am his forerunner. 29 He who has the bride is the bridegroom; but the friend of the bridegroom who stands by and hears him, rejoices greatly because of the bridegroom's voice; this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He who comes from above is above all; he who is from the earth is of the earth, and of the earth he speaketh. He who comes from heaven 32 testifies of what he has seen and heard; but no one receives his testimony. 33 He who has received his testimony has set to his seal—that God is true. 34

For he whom God has sent speaks the words of God; for he giveth not the spirit by measure. 35 The Father loveth the Son, and hath given all things into his hand. 36 He believing into the Son of man has eternal life, He who disobeys the Son shall not see life, but the wrath of Jehovah abideth on him.

**4.** When therefore the Lord knew that the Pharisees heard that Jesus made and immersed more disciples than John 2 (although Jesus himself immersed not, but his disciples), 3 he left Judaea, and went again into Galilee. 4 But it was necessary for him to pass through Samaria. 5 He comes therefore to a city of Samaria called Sychar, near to the piece of land which Jacob gave to Joseph his son. 6 Now Jacob's spring was there; Jesus therefore, being wearied from the journey, accordingly sat down by the spring. It was about the sixth hour.

7 A woman of Samaria came to draw water. Jesus says to her: Give me to drink. 8 (For his disciples had gone away into the city, that they might buy food.) 9 The Samaritan woman then says to him: How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For the Jews have no dealings with Samaritans). 10 Jesus answered and said to her: If thou hadst known God's gift, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. 11 The woman says to him: Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou the living water? 12 Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? 13 Jesus answered and said unto her: Every one who drinks of this water

will thirst again. 14 But whoever drinks of the water that I will give him, shall in no wise thirst for ever; but the water which I will give him, shall become in him a fountain of water springing up into eternal life. 15 The woman says to him: Sir, give me this water, that I may not thirst, nor come here to draw.

16 Jesus says to her: Go, call thy husband, and come here. 17 The woman answered and said: I have no husband. Jesus says to her: Thou didst say well, I have no husband; 18 for thou hast had five husbands, and he whom thou now hast is not thy husband; this thou hast said truly.

19 The woman says to him: Sir, I perceive that thou art a prophet. 20 Our fathers worshipped on this mountain; and ye say, that in Jerusalem is the place where it is necessary to worship. 21 Jesus saith unto her: Woman, believe me, that an hour is coming when neither on this mountain nor in Jerusalem will ye worship the Father. 22 Ye worship what ye know not; we worship what we know; for salvation is of the Jews. 23 But an hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father even desires such as his worshippers. 24 God is a spirit, and those worshipping him must worship in spirit and truth. 25 The woman says to him: I know that Messiah, who is called Christ, is coming; when he comes he will tell us all things. 26 Jesus saith unto her: I, who am speaking to thee, am he.

27 And just then his disciples came and they were wondering that he talked with a woman; yet no one said: What seekest thou? or, Why speakest thou with her? 28 The woman then left her pitcher, and went away into the city, and saith to the men: 29 Come, see a man who told

me all things which I have done. Is not this the Christ? 30 And they went out of the city, and came to him.

31 In the meantime the disciples were entreating him, saying: Rabbi, eat. 32 But he said to them: I have food to eat which ye know not of. 33 Then the disciples said to one another: Has some one brought him food to eat? 34 Jesus saith unto them: My food is that I do the will of him who sent me, and that I may finish his work. 35 Do ye not say, that it is yet four months, and then the harvest comes? Behold, I say to you, lift up your eyes and look on the fields, that they are already white to harvest. 36 He that reaps receives a reward, and gathereth fruit into eternal life; so that both he that sows and he that reaps may rejoice together. 37 For in this is the saying true—That one sows, and another reaps. 38 I have sent you to reap that whereon ye have not labored; others have labored, and ye have entered into their labor.

39 Many of the Samaritans of that city believed into him on account of the saying of the woman, who testified: He told me all things which I have done. 40 So when the Samaritans came unto him, they besought him to abide with them; and he remained there two days. 41 And many more believed on account of his word; 42 and they said to the woman: We no longer believe on account of thy saying, for we ourselves have heard, and we know that this is truly the Saviour of the world.

43 Then after the two days he went from thence into Galilee, \*[but not to Nazareth] 44 for Jesus himself declared, that a prophet has, no honor

in his own country. 45 So when he came into Galilee, the Galilaeans received him, having seen all that he did in Jerusalem at the feast; for they also went to the feast.

46 Then he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman in Capernaum, whose son was sick. 47 He having heard that Jesus had come out of Judaea into Galilee, went to him, and besought him that he would come down and cure his son; for he was about to die. 48 Then Jesus said to him: Unless ye see miracles and wonders, ye will not really believe. 49 The nobleman says to him: Sir, come down before my little child dies. 50 Jesus saith unto him: Go, thy son lives. The man believed the word which Jesus spoke to him, and he went away.

51 And now as he was going down, his servants met him and brought him word, that his boy was living. 52 He then inquired of them the hour in which he got better. Then they said to him: Yesterday evening at 7 o'clock the fever left him. 53 Then the father knew that it was that hour in which Jesus said to him: Thy son lives. And he himself believed and his whole household. 54 Now this is the second miracle that Jesus did, after coming out of Judaea into Galilee.

**5.** After these things there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is in Jerusalem near the sheep-gate a pool which is called in Hebrew Bethesda, having five porches. 3 In these were lying a multitude of the weak, of blind, of lame, and withered

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\*43 These four words in brackets are not in the text; but commentators think that these words were missed in the transcribing of very early copies, considering the wording of the next verse and Matt. 13:57, Mark 6:4, and Luke 4:24.

people. \*5 And a certain man was there who had an infirmity thirty and eight years. 6 Jesus seeing him lying there, and knowing that he had been already a long time thus, saith unto him: Dost thou desire to become well? 7 The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another goes down before me. 8 Jesus saith unto him: Arise, and take up thy bed and walk. 9 And the man became well, and took up his bed and walked.

But that day was a sabbath. 10 Therefore the Jews said to him who had been cured: It is the sabbath; it is not lawful for thee to carry thy bed. 11 He answered them: He who made me well, he said to me, Take up thy bed and walk. 12 They asked him: Who is the man that said to thee, Take up thy bed and walk? 13 But he who had been cured knew not who it was; for Jesus had withdrawn, a crowd being in the place.

14 Afterwards Jesus findeth him in the temple, and said to him: Behold thou hast been made well; sin no more, lest something worse befall thee. 15 The man went away, and said to the Jews that it was Jesus who made him well. 16 And because of this the Jews persecuted Jesus, because he did these things on the sabbath. 17 But Jesus answered them: My Father worketh up to this moment; I also work. 18 On this account the Jews sought the more to kill him, because he not only broke the sabbath, but

also called Jehovah his own Father, making himself equal with Jehovah.

19 Jesus therefore answered and said unto them: Truly, truly, I say unto you, the Son can do nothing of himself except what he seeth the Father doing; for whatever he does, these things also does the Son in like manner. 20 For the Father regards with affection the Son, and shows to him all things which he himself does; and greater works than these will he show him, in order that ye may look on with wonder and amazement. 21 For even as the Father raises up the dead and gives them life; thus also the Son gives life to whom he will. 22 For the Father does not even judge any one, but he hath given all judgment unto the Son; 23 in order that all may honor the Son, even as they honor the Father. He who honors not the Son, honors not the Father who sent him.

24 Truly, truly, I say unto you, he who hears my word, and believes him who sent me, hath eternal life, and cometh not into judgment, but has passed from death into life. 25 Truly, truly, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of Jehovah; and they hearing shall live. 26 For even as the Father hath life in himself, even so gave he to the Son also to have life in himself. 27 And he gave him authority to execute judgment, because he is a Son of man. 28 Marvel not at this, for an hour is coming, in which all those who are in the graves shall hear his voice, 29 and shall come forth; those who have done right, into a resurrection of life, and those who have worked evil, into a resurrection of judgment.

30 I can of myself do nothing; as I hear, I judge; and my judgment is righteous, because I seek not my own

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\*Latter part of the 3rd verse and all of the 4th are omitted; because, like in many other instances in this translation, which aims to give only what the Holy Ghost gave to His inspired writers, the words or verses omitted are not found in the old and most reliable manuscripts, and hence are not considered by commentators as part of the Scriptures.

will, but the will of him who sent me. 31 Though I testify concerning myself, is not my testimony true? 32 There is another who testifies concerning me; and I know that the testimony which he testifies concerning me is true. 33 Ye have sent unto John, and he hath borne witness to the truth. 34 But the testimony which I seize is not from a man; but I tell you these things in order that you may be saved. 35 He was the burning and shining lamp; and you were willing for an hour to rejoice in his light. 36 But I have testimony greater than John's; for the works which the Father hath given me to accomplish, the works themselves which I do, bear witness concerning me, that the Father hath sent me. 37 And the Father who sent me, he has borne witness concerning me; (though ye have neither heard his voice at any time, nor seen his form). 38 And you have not his word abiding in you, because ye believe not him whom he sent.

39 Ye search the scriptures, because ye think that by them to possess eternal life; and these scriptures testify concerning me; 40 but ye are unwilling to come to me in order that ye may have life. 41 I do not grasp after glory from men; 42 but I have known you, that ye have not in yourselves the love of God. 43 I have come in my Father's name, and ye receive me not; if another should come in his own name, him ye will receive. 44 How are ye able to believe, ye who grasp after glory from one another, and the glory which is from God alone ye seek not? 45 Do not think that I will accuse you to the Father; there is one who accuses you, Moses, into whom ye have put your trust. 46 For if ye believed Moses, ye would have believed me, for he wrote concerning me. 47 But if ye believe not his writings, how can ye believe my teachings?

**6.** After these things Jesus went away to the other side of the sea of Galilee, or Tiberias. 2 And a great crowd followed him, because they saw the miracles which he did with those who were sick. 3 And Jesus went up into the mount, and there he sat with his disciples. 4 Now the passover, the feast of the Jews, was near. 5 Therefore Jesus, looking about and seeing a great crowd coming to him, saith unto Philip: Where are we to buy bread in order that these may eat? 6 But this he said to test him; for he knew what he was about to do. 7 Philip answered him: Two hundred denaries worth of bread is not sufficient for them, in order that each one may take a little. 8 One of his disciples, Andrew, the brother of Simon Peter, says to him: 9 Here is a little boy who has five barley loaves and two small fishes; but what are these among so many? 10 Jesus said: Make the people sit down. For there was much grass in the place. Then they sat down, the heads of families numbering about five thousand. 11 Then Jesus took the loaves, and gave thanks and distributed to those who were sitting down; and likewise of the fishes as much as they desired. 12 And when they were fully satisfied, he said to his disciples: Gather up the broken pieces that remain, in order that nothing may be lost. 13 Therefore they gathered them up, and filled twelve hand-baskets with broken pieces of the five barely loaves, which had been left over by those who had eaten. 14 The people therefore, seeing the miracle that he had done, said: This is truly the prophet who is coming into the world.

15 Jesus therefore, knowing that they were about to come and take him by force, in order that they might make him a king, withdrew a-

gain into the mountain alone by himself.

16 And when it became evening, his disciples went down to the sea, 17 and having entered into a ship, they were going over the sea for Capernaum. And it had already become dark, and Jesus had not yet come to them; 18 and as a strong wind was blowing, the sea was becoming rough. 19 Having, therefore, driven before the wind twenty-five or thirty furlongs, they see Jesus walking on the sea, and drawing near to the ship; and they were frightened. 20 But he says to them: It is I, be not afraid. 21 Then they were gladly-willing to take him into the ship; and the ship came straight to the place for which they were going.

22 The next day the crowd that stood on the other side of the sea saw that there was no other boat there but one, and that Jesus went not with his disciples into the ship, but that his disciples went away alone. 23 (but there came ships from Tiberias near to the place where they ate bread after the Lord had given thanks); 24 therefore when the crowd saw that Jesus was not there, nor his disciples they themselves got into the ships, and came into Capernaum, seeking Jesus.

25 And having found him on the other side of the sea, they said to him: Rabbi, when camest thou hither? 26 Jesus answered them and said: Truly, truly, I say unto you, ye seek me, not because ye saw miracles, but because ye ate of the loaves and were filled. 27 Work not for the food that perishes, but for the food which is lasting into the eternal life which the Son of man gives to you; for him, the Father, Jehovah, hath sealed. 28 Then they said unto him: What should we do that we may work the works of Jehovah? Jesus

answered and said to them: This is the work of Jehovah, that ye believe into him whom he sent. 30 They therefore said to him: What miracle then doest thou that we may see and may believe thee? What dost thou do? 31 Our fathers ate the manna in the wilderness; as it is written: He gave them bread out of heaven to eat. 32 Jesus then said to them: Truly, truly, I say to you, Moses gave you not the bread out of heaven; but my Father gives you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven and giveth life to the world.

34 They said therefore unto him: Sir, always give us this bread. 35 Jesus then said to them: I am the bread of life. He who comes unto me shall never hunger, and he who believes into me shall never thirst forever. 36 But I told you, that ye have even seen and yet believe not. 37 All whom the Father gives me will come unto me; and him who comes unto me I will in no wise cast out. 38 Because I have come down from heaven, not that I should do my will, but the will of him who sent me. 39 And this is the will of him who sent me, that I should not lose any of all whom he has given me, but should raise them up at the last day. 40 For this is the will of my Father, that every one who sees the Son, and believes into him, should have eternal life and that I should raise him up at the last day.

41 Then the Jews began finding fault concerning Jesus, because he said: I am the bread that came down out of heaven. 42 And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How says he now: I have come down out of heaven? 43 Jesus answered and said to them: Murmur not among yourselves. 44 No one can come to

me, unless the Father who sent me draw him; then I will raise him up at the last day. 45 It is written in the prophets: And they shall all be taught of God. Every one having heard and having learned from the Father, comes to me. 46 Not that any one hath seen the Father, except he who being from beside Jehovah, he hath seen the Father.

47 Truly, truly, I say unto you, he who believes hath eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread that cometh down out of heaven, that any one may eat thereof, and not die. 51 I am the living bread that came down out of heaven. If any one eat of this bread, he shall live forever; and the bread that I will give for the life of the world, is my flesh.

52 The Jews therefore contended with one another, saying: How is he able to give us his flesh to eat? 53 Jesus therefore said to them: Truly, truly, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. 54 He who eats my flesh, and drinks my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is true food, and my blood is true drink. 56 He who eats my flesh, and drinks my blood, abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father; so he who eats me, he also shall live because of me. 58 This is the bread that came down out of heaven. Not as the fathers ate, and died; he who eats this bread shall live forever. 59 These things he said in the synagogue, while teaching in Capernaum.

60 Then many of his disciples having heard it, said: This is harsh teaching, who can listen to it? 61 But

Jesus, knowing in himself that his disciples murmured about this, said to them: Does this offend you? 62 What then if ye should see the Son of man ascending up to where he was before? 63 It is the spirit that makes alive, the flesh profits nothing; the words which I have spoken to you are spirit, and are life. 64 But there are some of you who believe not. (For Jesus knew from the beginning who they were that believed him not, and who it was that would betray him). 65 And he said: Because of this I have said to you, that no one can come to me, unless it be given to him from the Father.

66 From that time, therefore, many of his disciples went back, and walked no more with him. 67 Then Jesus said to the twelve: Do ye also wish to go away? 68 Simon Peter answered him: Lord, to whom shall we go? Thou hast words of eternal life; 69 and we believe and know that thou art the Holy One of Jehovah. Jesus answered them: Did I not choose you, the twelve, and one of you is a devil? 71 He spoke of Judas, the son of Simon Iscariot; for he, being one of the twelve, was about to betray him.

**7.** After these things Jesus went about in Galilee; for he did not wish to go about in Judaea, because the Jews were seeking to kill him.

2 Now the Jewish feast of Tabernacles was near. 3 Therefore his brothers said to him: Depart hence, and go into Judaea, in order that also thy disciples there shall see thy works which thou doest. 4 For no one does anything in secret, and seeks himself to be known publicly. Since thou doest these things, manifest thyself to the world. 5 (For not even his brothers believed into him). 6 Jesus replied to them: My time is not yet come, but your time is always at hand. 7 The world cannot

hate you; but it hates me, because I bear witness concerning it, that its works are evil. 8 You, go up for the feast; I am not yet going up to this feast, because my time is not yet fully come. 9 Having said these things to them, he remained in Galilee.

10 But when his brothers were gone up for the feast, then he also went, not publicly, but in a private manner.

11 Then the Jews were seeking him at the feast, and said: Where is he? 12 And there was much murmuring concerning him among the people; some said: He is a good man; others said: No, but he deceives the people. 13 No one, however, spoke publicly about him, because of their fear of the Jews.

14 But now, about the middle of the feast, Jesus went up into the temple and taught. 15 The Jews then wondered, saying: How does this one have this learning, when he has not been taught? 16 Then Jesus answered them, and said: My teaching is not mine, but his who sent me. 17 If any one wants to do his will, he shall know concerning the teaching, whether it is of Jehovah, or that I speak from myself. 18 He who speaks from himself seeks his own glory; but he who seeks the glory of him who sent him, he is true, and there is no unrighteousness in him.

19 Has not Moses given you the law, and none of you obey the law? Why do you seek to kill me? 20 The multitude answered: Thou hast a devil; for who seeks to kill thee? 21 Jesus answered and said to them: I did one work, and ye all wonder because of this. 22 Moses has given you circumcision (not that it is of Moses, but of the fathers); and on a sabbath ye circumcise a man. 23 If a man receives circumcision on a sabbath, in order that the law of Moses may not be broken; why are ye angry

with me because I made a man entirely whole on a sabbath? 24 Judge not according to appearance, but judge righteous judgement.

25 Then some of those of Jerusalem said: Is not this he whom they seek to kill? 26 But, lo, he speaks publicly, and they say nothing to him. Can it be the rulers really know that this is the Christ? 27 But this one we know whence he is; but when the Christ comes, no one knoweth whence he is.

28 Jesus then exclaimed, while teaching in the temple, and said: Ye both know me, and ye know whence I am. I have not come of myself, but he who sent me is true, whom ye know not. 29 I know him, because I am from him, and he has sent me. 30 Then they sought to seize him; but no one laid hand upon him, because his hour had not yet come.

31 Many of the multitude believed into him, and they said: When the Christ comes, will he do more miracles than these which this one does? 32 The Pharisees heard the people murmuring these things concerning him; and the chief priests and the Pharisees sent officers that they might take him. 33 Then Jesus said: Yet a little time am I with you, then I go to him who sent me. 34 Ye will seek me, but will not find me; and where I am ye are unable to come. 35 The Jews therefore said among themselves: Where is he about to go that we shall not find him? Is he about to go among the Jews scattered among the Greeks, and teach the Hellenists? 36 What does he mean by saying: Ye will seek me, but will not find me; and where I am, ye are unable to come?

37 Now in the last day, the great day of the feast, Jesus stood up and exclaimed, saying: If any one thirst, let him come unto me and drink. 38



He who believes into me, as the scripture says, out of him shall flow rivers of living water. 39 But this he said concerning the spirit, which those having believed into him were to receive; for the spirit was not yet given, because Jesus was not yet glorified.

40 Then some of the people, having heard these words, said: This is truly the prophet. 41 And others said: This is the Christ. But others said: Surely the Christ comes not out of Galilee? 42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David lived? 43 Therefore a division occurred among the multitude because of him; 44 and some of them desired to seize him, but no one laid hands on him.

45 Therefore the officers returned to the chief priests and Pharisees; and they said to them: Why did ye not bring him? 46 The officers answered: Never man spoke thus as this man speaks. 47 The Pharisees answered them: Have ye also been deceived? 48 Did any of the rulers believe into him, or of the Pharisees? 49 But this crowd who knoweth not the law are accursed. 50 Nicodemus saith unto them (he who came to Jesus by night, being one of them): 51 Does our law judge a man, except it first hear from him, and know what he does? 52 They answered and said to him: Art thou also of Galilee? Search, and see that out of Galilee arises no prophet.\*

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\*The 53rd verse found in the common version, and the first eleven verses of the 8th chapter, are not found in any of the old and reliable manuscripts. Neither do the Christian writers immediately following the Apostles, cite or make any reference to these verses. The most eminent Scripture authorities do not consider these 12 verses as part of the Bible.

**8.** \*12 Then again Jesus spoke to them, saying: I am the light of the world; he who follows me shall not walk in the darkness, but shall have the light of life. 13 The Pharisees then said to him: Thou bearest witness concerning thyself; thy testimony is not true. 14 Jesus answered and said to them: Even if I bear witness concerning myself, my testimony is true; because I know whence I came, and whither I go; but ye know not whence I came, or whither I go. 15 Ye judge according to the flesh; I am judging no one. 16 But even if I judge my judgement is true; because I am not alone, but I and the Father who sent me. 17 And it is also written in your law, that the testimony of two men is true. 18 I am one who bears witness concerning myself, and my Father who sent me bears witness concerning me. 19 Then they said to him: Where is thy Father? Jesus answered: Ye know neither me, nor my Father. If ye knew me, ye would know my Father also.

20. These words he spoke in the treasury, while teaching in the temple; and no one took him, for his hour had not yet come.

21 Then he again said to them: I am going away, and ye will seek me, but ye will die in your sins. Where I am going, ye cannot come. 22 Therefore the Jews said: Will he kill himself, that he says, Where I am going ye cannot come? 23 And he said to them: Ye are from beneath; I am from above. Ye are of this world; I am not of this world. 24 Therefore I said to you, that ye will die in your sins; for if ye believe not that I am he, ye will die in your sins. 25 Then

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\*12 The first eleven verses are omitted on account of not being part of the Bible. See note at end of chapter 7.

they said to him: Who art thou? Jesus said to them: Even what I told you from the beginning. 26 I have many things to tell and to inquire of concerning you; but he who sent me is true, and what I heard from him, these things I have come into the world to tell. 27 They knew not that he spoke to them of the Father. 28 Therefore Jesus said: When ye have lifted up the Son of man, then ye will know that I am he; and of myself I do nothing, but according as the Father taught me, these things I speak. 29 And he who sent me is with me. He has not left me alone, because I always do the things that are pleasing to him. 30 While he was speaking these things many believed into him.

31 Jesus then said to the Jews who had believed him: If ye continue in my teaching, then are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free. 33 They replied to him: We are Abraham's offspring, and have never been in bondage to any one. How sayest thou: Ye shall be made free? 34 Jesus answered them: Truly, truly, I say unto you, that every one who commits sin is a slave of sin. 35 But a slave does not abide in the house forever; the son abides forever. 36 If therefore the son shall make you free, ye will be free indeed. 37 I know that ye are Abraham's offspring; yet ye seek to kill me, because my teaching has no place in you. 38 I speak what I have seen with my Father; therefore ye also do what ye have heard with your father. 39 They answered and said to him: Our father is Abraham. Jesus saith unto them: If ye are the children of Abraham, ye would do the works of Abraham. 40 But now ye seek to kill me, a man who has told you the truth which I heard from Jehovah. Abraham did

not do this way. 41 You do the works of your father. They said to him: We were not born of fornication. We have one Father, Jehovah. 42 Jesus said to them: If Jehovah were your father, you would fulfill your obligations to me; for I came forth from Jehovah, and am now here; neither indeed have I come of myself, but he sent me. 43 Why do ye not understand what I say? Because ye are not able to obey my teaching.

44 You are of your father the Devil, and the desires of your father ye want to do. He was a murderer from the beginning, and he standeth not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own; because he is a liar, and the father thereof. 45 But because I speak the truth, ye do not believe me. 46 Who of you convicts me of sin? If I speak the truth, why do ye not believe me? 47 He who is of God obeyeth the words of God; on this account you obey not, because you are not of God.

48 The Jews answered and said to him: Say we not right, that thou art a Samaritan, and hast a devil? 49 Jesus answered: I have not a devil; but I honor my Father, and you dishonor me. 50 But I seek not my own glory; there is one who seeks and decides. 51 Truly, truly, I say unto you, If any one obey my teaching, he shall forever in no wise see death. 52 The Jews said to him: Now we know that thou hast a devil. Abraham died, and the prophets; and thou sayest: If any one obey my teaching, he shall forever in no wise see death. 53 Art thou greater than our father Abraham, who died? And the prophets died; whom makest thou thyself? 54 Jesus answered: If I shall glorify myself, my glory is nothing; it is my Father who glorifies me; of whom ye say, that he is your God. 55 You

have not even known him; but I know him. And if I say, I know him not, I shall be like you, a liar. But I know him, and I obey his word. 56 Abraham your father exulted that he should see my day, and he saw it and was glad. 57 Then the Jews said to him: Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said to them: Truly, truly, I say to you, before Abraham was born, I am. 59 Then they took up stones that they might cast at him; but Jesus hid himself, and went forth out of the temple.

**9.** As Jesus passed along he saw a man blind from his birth. 2 And his disciples asked him, saying: Rabbi, who sinned, he or his parents, that he should be born blind? 3 Jesus answered: Neither he sinned nor his parents; but in order that the works of God should be manifested in him. 4 We must work the works of him who sent me, while it is day; night comes, when no one can work. 5 While I am in the world, I am the light of the world.

6 Having said these things he spit on the ground and made mud of the spittle, and applied the mud to his eyes. 7 Then he said to him: Go into the pool of Siloam (which means Sent) and wash. He went therefore and washed, and came back seeing. 8 Then the neighbors and those who saw him before, because he was a beggar, said: Is not this he who was sitting by the way and begging? 9 Some said: It is he; others said: No, but he is like him; but he said: I am he. 10 Therefore they said to him: How then were thine eyes opened? 11 He answered: The man who is called Jesus made mud, and applied it to my eyes, and said to me: Go into the pool of Siloam, and wash thyself. Therefore having gone and

washed I received sight. 12 And they said to him: Where is he? He says: I know not.

13 They bring him who was formerly blind to the Pharisees. 14 Now the day in which Jesus made the mud and opened his eyes was a sabbath. 15 And then again the Pharisees asked him how he obtained his sight. And he said to them: He put mud on my eyes, and I washed, and I see. 16 Then some of the Pharisees said: This man is not from God, because he does not keep the sabbath. Others said: How can a sinful man do such miracles? And there was a division among them. 17 Therefore they say again to the blind man: What sayest thou concerning him, for that it was thine eyes he opened? And he replied: He is a prophet.

18 Then the Jews did not believe the statement concerning him—that he had been blind and had received sight, until they called the parents of him who had received sight. 19 And they asked them saying: Is this your son, of whom you say that he was born blind? How then does he now see? 20 His parents answered and said: We know that this is our son, and that he was born blind; 21 but how he now sees, we know not: or who opened his eyes, we know not; you ask him, he is of mature age; he shall talk about himself. 22 His parents spoke this way, because they feared the Jews; because before this the Jews had agreed together, that if any one should confess Jesus to be the Christ, he should be put out of the synagogue. 23 On this account his parents said, He is of mature age, ask him. 24 Therefore they called the second time, the man who had been blind, and said unto him: Give God the glory; we know that this man is a sinner. 25 Then he answered: Whether he is a sin-

ner, I know not; but one thing I do know, that whereas I was blind, now I see. 26 Then they said unto him: What did he do to thee? How did he open thine eyes? 27 He answered them: I have already told you and ye did not listen; why do you wish to hear again? Do ye also wish to become his disciples? 28 They railed at him, and said: You are his disciple, but we are disciples of Moses. 29 We know that God has talked with Moses; but this person we know not whence he is. 30 The man answered and said to them: Herein, indeed, is the wonderful thing that ye know not whence he is, and he a person who opened my eyes. 31 We know that God does not listen to wicked persons; but if any one be God-fearing, and does his will, him he hears. 32 Since the world began it was never heard of that any one opened the eyes of one who had been born blind. 33 If this person was not from God, he could do nothing. 34 They answered and said to him: Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and having found him, he said: Dost thou believe into the Son of Jehovah? He answered and said: Who is he, Sir, that I may believe into him? 37 Jesus said to him: Although thou hast seen him, he who also talks with thee is he. 38 And he said: Lord, I believe; and he threw himself prostrate before him.

39 Then Jesus said: For judgement came I into this world; that they who see not may see, and they who see may become blind. 40 Those of the Pharisees who were with him heard these words, and they said to him: Are we blind also? Jesus said to them: If ye were blind, ye would have no sin but now ye say, We see; so your sin remains.

**10.** Truly, truly, I say unto you, He who enters not through the door into the sheepfold, but goes through elsewhere, he is a thief and a robber. 2 But he who enters in through the door is a shepherd of the sheep. 3 To him the porter opens; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. 4 When he puts forth all his own, he goeth before them; and the sheep follow him, for they know his voice. 5 But they will not at all follow a stranger, but will flee from him; because they know not the voice of strangers. 6 This parable Jesus spoke to them; but they did not understand what it might mean which he said to them.

7 Therefore Jesus said: Truly, truly, I say unto you, that I am the door for the sheep. 8 All who came before me are thieves and robbers; but the sheep did not hear them. 9 I am the door. If any one enter in through me, he shall be saved, and shall go in and out and find pasture. 10 The thief cometh not except that he may steal, and kill, and destroy; I came that they may have life, and may have abundance. 11 I am the good shepherd; the good shepherd layeth down his life for the sheep. 12 He who is a hireling, and is not a shepherd, who owns not the sheep, sees the wolf coming, and leaves the sheep and flees; and the wolf catches and scatters them. 13 He flees because he is a hireling, and cares not for the sheep. 14 I am the good shepherd; and I know those who are mine, and those who are mine know me, 15 even as the Father knows me, and I know the Father; and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold. Those also I must bring, and they will hear my voice; and there shall be one flock under one shepherd.

17 On this account the Father loves me, because I lay down my life, that I may take it again. 18 No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This command I received from my Father.

19 Again there was a division among the Jews because of these words. 20 Then many of them said: He has a devil and is mad; why do you listen to him? 21 Others said: These are not the sayings of one possessed by a devil. Can a devil open the eyes of the blind.

22 It was winter, and the feast of dedication at Jerusalem took place. 23 And Jesus was walking in the temple in Solomon's porch. 24 Then the Jews gathered around and said to him: How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. 25 Jesus answered: I have told you, but you do not believe. The works which I do in the name of my Father, these bear witness of me. 26 But ye believe not, because ye are not of my sheep. 27 My sheep are hearing my voice, and I know them, and they follow me; 28 and I give to them eternal life; and they shall never perish, nor shall any one pluck them out of my hand. 29 The Father who has given them to me is greater than all; and no one is able to pluck them out of my Father's hand. 30 I and the Father are \*one.

31 The Jews took up stones again to stone him. 32 Jesus said to them: Many good works I have shown you from the Father; for which of those works do you stone me? 33 The Jews answered him: For a good work we stone thee not, but for blasphemy; and because thou, being a man, makest thyself God. 34 Jesus answered them: Is it not written in your law, I said ye are gods? 35 If he called them gods to whom the word of Jehovah came (and the scripture can not be broken), 36 do ye say of him whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am a Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do them, although ye believe not me, believe the works; in order that ye may know and understand that the Father is in me, and I in the Father. 39 Then they sought to take him, but he went forth out of their hand.

40 Again he went away to the other side of the Jordan, into the place where John was first immersing; and he abode there, 41 and many came to him. And they said: John indeed did no miracle; but all whatsoever John said concerning this person were true. 42 And many believed into him there.

**11.** Now a certain one was sick, Lazarus of Bethany, of the village of Mary and Martha her sister. 2 (It was the Mary who anoint-

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\*30. It is worthy of notice, that the "one" here is neuter, and hence cannot teach that the persons of God the Father and God the Son are identical, or one person; but that they are "ONE" in nature, purpose and power. On the other hand in Gal. 3:28 the "one" is masculine, and teaches that all actual, or regenerated Christians are grouped together as one person in Christ, who is their substitute and representative. Hence the peculiar expression "INTO Christ" (and never IN Christ) is used in the Gospel by the Holy Ghost when speaking of the spiritual believing of those who actually believe unto salvation and become one in Christ, by believing INTO Christ. If the belief is truly spiritual, and not simply mental, then such believers are regenerated by the Holy Ghost and made new creatures in Christ.

ed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick). 3 The sisters therefore sent unto him, saying: Lord behold, he whom thou regardest with affection is sick. 4 But Jesus, when he heard it said: This sickness is not unto death, but for the glory of Jehovah, in order that through it the Son of Jehovah may be glorified.

5 Now Jesus loved Martha, and her sister, and Lazarus. 6 Then when he heard that he was sick, he still remained two days in the place where he was. 7 Then after this he says to the disciples: Let us go into Judaea again. 8 The disciples say unto him: Rabbi, just recently the Jews were seeking to stone thee; and goest thou thither again? 9 Jesus answered: Are there not twelve hours in the day? If any one walk in the day he stumbles not, because he sees the light of this world. 10 But if any one walk in the night, he stumbles, because the light is not with him. 11 He spoke these words; and after this he says to them: Lazarus, our friend, has fallen asleep; but I go, in order that I may awake him. 12 The disciples therefore said to him: Lord, if he has fallen asleep, he will recover. 13 But Jesus had spoken of his death; but they thought that he spoke of the rest of sleep. 14 Then therefore, Jesus said to them plainly: Lazarus is dead; 15 and I am glad for your sakes that I was not there, in order that ye may believe. But let us go to him. 16 Then Thomas, called Didymus, said to his fellow disciples: Let us also go, that we may die with him.

17 Now when Jesus came, he found that Lazarus had been four days in the tomb. 18 Bethany was near Jerusalem, a little less than two miles distant. 19 And many of the Jews had come to Martha and Mary, that

they might console them concerning their brother.

20 Then, Martha, when she heard that Jesus was coming, went to meet him; but Mary remained sitting in the house. 21 Then Martha said to Jesus: Lord, if thou hadst been here, my brother would not have died. 22 But I know that even now whatever you may ask of Jehovah, Jehovah will give thee. 23 Jesus said to her: Thy brother will rise again. 24 Martha says to him: I know that he will rise again in the resurrection, at the last day. 25 Jesus said to her: I am the resurrection, and the life; he who believes into me, even if he die, he shall live. 26 And every one who lives and believes into me shall never, never die. Dost thou believe this? 27 She says to him: Yes, Lord, I have believed that thou art the Christ, the Son of Jehovah, who comes into the world.

28 And having said this she went away, and called Mary her sister privately, saying: The Teacher is here, and asks for you. 29 And she, when she heard it, rose up quickly, and came to him. 30 (Jesus had not yet come into the village, but was still in the place where Martha met him.) 31 Therefore the Jews who were with her in the house, and were comforting her, when they saw that Mary rose up quickly and went out, followed her, saying: She is going for the tomb, that she may weep there.

32 Then when Mary came to where Jesus was, and saw him, she fell at his feet, saying to him: Lord, if thou hadst been here, my brother would not have died. 33 Jesus therefore, when he saw her wailing, and the Jews who came with her wailing, he was greatly agitated in the spirit and himself distressed, 34 and he said: Where have ye laid him? They say to him: Lord, come and see. 35 Jesus

wept. 36 The Jews therefore said: Behold how he affectionately regarded him! 37 But some of them said: Was not this one who opened the eyes of the blind, able to have caused that even this one should not have died? 38 Jesus then, again being stirred up within himself, comes into the memorial place. Now it was a cave, and a stone was lying at the mouth of it. 39 Jesus said: Take away the stone. Martha, the sister of him who was dead, says to him: Lord, by this time the smell must be offensive; for he has been dead four days. 40 Jesus says to her: Said I not to thee, that if thou believe, thou should see the glory of Jehovah?

41 So they took away the stone. And Jesus raised his eyes upward, and said: Father, I thank thee that thou hearest me. 42 And I know that thou always hearest me; but I speak for the sake of the multitude standing around, that they may believe that thou didst send me. 43 And having thus spoken, he called with a loud voice: Lazarus, come forth. 44 He who had been dead came forth, bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them: Loose him, and let him go.

45 Then many of the Jews who came to Mary, and saw what he did, believed into him. 46 But some of them went to the Pharisees and told them what Jesus did.

47 Then the chief priests and the Pharisees gathered a council, and said: What are we doing? for this man is doing many miracles. 48 If we let him thus alone, all will believe into him; and the Romans will come and take away from us both our place and our nation. 49 But a certain one of them, Caiaphas, being high priest that year, said to them: Ye know nothing at all; 50 nor consider that

it is better for you that one man should die for the people, and not the whole nation perish.. 51 But he said this not from himself; but being high priest that year, he prophesied that Jesus was about to die for the nation; 52 and not for the nation only, but that he should gather together into one the children of God scattered abroad. 53 So from that day they plotted in order that they might kill him.

54 Jesus therefore no longer went about publicly among the Jews, but departed thence into the country near the wilderness, into a city called Ephraim, and there he tarried with the disciples.

55 Now the passover of the Jews was near, and many out of the country went up into Jerusalem, before the passover, in order that they might purify themselves. 56 Then they were seeking Jesus, and said among themselves, as they stood in the temple: What do you think, that he will not at all come to the feast? 57 Now the chief priests and the Pharisees had given commands, that if any one should know where he was he should show how they might take him.

**12.** Then six days before the Passover, Jesus came into Bethany, where Lazarus was living, he whom Jesus raised from the dead.

2 Then at that place they made a supper for him, and Martha served; but Lazarus was one of the guests. 3 Mary therefore having taken a pound of perfume of pure spikenard, of great value, anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the perfume. 4 But Judas Iscariot, one of his disciples, who was about to betray him, says: 5 Why was not this perfume sold for 300 denaries, and given to the poor?

6 But this he said, not because he was caring for the poor, but because he was a thief, and having the money-bag, he took away what was put therein. 7 Jesus therefore said: Let her alone, for it is that she may observe the day of my preparation for burial, that she is doing it. 8 For the poor ye have always with you, but me ye have not always.

9 Then a great mass of the Jews learned that he was at that place; and they came not only on account of Jesus, but also that they might see Lazarus whom he raised from the dead. 10 But the chief priests plotted that they might put Lazarus also to death; 11 because by reason of him many of the Jews were going away and were believing into Jesus.

12 The next day a great multitude who had come for the feast, having heard that Jesus was coming into Jerusalem, 13 took the branches of the palm-trees and went forth to meet him, and shouted: Hosanna; blessed is he who cometh in the name of Jehovah, even the King of Israel. 14 And Jesus, having procured a young ass, sat thereon: as it is written: 15 Fear not, daughter of Zion; behold thy King cometh sitting on a colt of an ass. 16 But these things his disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they did these things unto him.

17 Then the multitude that was with Jesus bore witness that he called Lazarus out of the tomb, and raised him from the dead. 18 On this account also the Jerusalem multitude met him, because they had heard of his having done this miracle. 19 The Pharisees therefore said among themselves: You see that you gain nothing at all; behold, the world is gone after him.

20 Now there were certain Greeks of those who went up to worship at the feast; 21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying: Sir, we want to see Jesus. 22 Philip comes and tells Andrew; Andrew and Philip come and tell Jesus.

23 But Jesus answers them, saying: The hour has come, that the Son of man should be glorified. 24 Truly, truly, I say unto you, unless the grain of wheat falling into the ground should die, it remains alone; but if it dies, it brings forth much fruit. 25 He who holds his life dear to him shall lose it; and he who hates his life in this world shall keep it into life eternal. 26 If any one serve me, let him follow me; and where I am, there shall also my servant be. If any one serve me, him will the Father honor. 27 Now is my whole being troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name.

28 Then there came a voice out of heaven: I both have glorified it, and will glorify it again. 29 The multitude that stood by and heard it, said that it thundered; others said: An angel has spoken to him. 30 Jesus answered and said: This voice has come not on my account, but on your account. 31 Now is a judgement of this world; now the prince of this world shall be cast out. 32 And I, if I be lifted up from the earth, will draw all to myself. 33 But this he said, signifying by what death he was about to die.

34 The people therefore said to him: We have heard out of the law that the Christ abideth forever; then how sayest thou, that the Son of man must be lifted up? Who is this Son of man? 35 Jesus therefore said to them: Yet a little while is the Light



among you. Walk while ye have the Light, in order that darkness may not overtake you; as he who walks in the darkness knoweth not where he goes. 36 While you have the Light believe into the Light, in order that ye may become sons of Light.

These things spoke Jesus, and departing he was hid from them. 37 But although he had done so many miracles before them, they did not believe into him; 38 that the words of Isaiah the prophet might be fulfilled, in which he said: Lord, who hath believed our teaching? And to whom hath the arm of Jehovah been revealed? 39 On this account they could not believe because again Isaiah said: 40 He hath blinded their eyes and hardened their minds, that they should not see with their eyes, and understand with their minds, and should turn, and I should heal them. 41 These things said Isaiah, because he saw his glory, and spoke concerning him. 42 Yet, even of the rulers many believed into him; but because of the Pharisees they confessed not, lest they should be put out of the synagogue; 43 for they loved the glory that is of men more than the glory that is of God.

44 Now Jesus exclaimed and said: He who believes into me, believes not into me but into him who sent me. 45 And he who beholds me, beholds him who sent me. 46 I have come a light into the world, in order that all who believe into me may not remain in the darkness. 47 And if any one hear my words and keep them not, I do not judge him; for I came not that I might judge the world, but that I might save the world. 48 He who rejects me and does not receive my words, has that which judges him; the word which I spoke, that shall judge him in the last day. 49 Because I spoke not from myself; but the Father who sent me, he has given me injunction what I should say, and what I should speak about. 50 And I know that with obeying his command is eternal life. What therefore I speak, as the Father has told me, so I speak.

**13.** Now \*before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having fulfilled his obligations to his own who were in the world, he fulfilled his obligations to them with ref-

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\*1 The Passover, fixed by God on the 14th of the month Nisan, came on different days of the week, just as a person's birthday does. The Jewish day began in the evening at sunset. The passover lamb was sacrificed in the afternoon, and the passover supper was eaten that evening, the beginning of 15th Nisan. That year 14th of Nisan began on Tuesday evening, and 15th of Nisan was Wednesday evening to Thursday evening. That Thursday, according to Jehovah's command, was a sabbath, but different from the weekly sabbath. It was the Passover sabbath, or "great one," spoken of in John 19: 31. Friday was a secular day, when the women named in Mark 16: 1 bought spices, after "the sabbath was past" i. e. the Passover sabbath. Then on Saturday was the regular *weekly* sabbath. Therefore the supper partaken of by Christ with his disciples, "BEFORE the feast of the Passover," and at which the Lord's Supper was instituted, after Judas had gone out, took place on Tuesday evening. On Wednesday afternoon the Lamb of God was crucified. On Wednesday evening the Christ was entombed, and as he himself said, in Mat. 12: 40, he remained in the earth "3 days and 3 nights"—Thursday, Friday, and Saturday, the latter being the Jewish *weekly* sabbath day; and on the first day of the week, Sunday, the tomb was empty. Thus fulfilling the words of Christ in Mark 8: 31, "after three days rise again." See Mark. 16: 1.

erence to the accomplishment of his work. 2 While supper was proceeding, (the Devil having already put into the mind of Judas Iscariot, Simon's son, to betray him), 3 Jesus knowing that the Father had given all things into his hands, and that he came out from God, and goeth unto God, 4 riseth from supper, and lays aside his mantle, and having taken a towel he girded himself. 5 After that he puts water into the basin, and began to wash the feet of the disciples, and to wipe them with the towel with which he was girded. 6 Then he comes to Simon Peter; and Peter says to him: Lord, dost thou wash my feet? 7 Jesus answered and said to him: What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter says to him: Never shalt thou wash my feet. Jesus answered him: If I wash thee not, thou hast no part with me. 9 Simon Peter says to him: Lord, not my feet only, but also my hands and my head. 10 Jesus says to him: He who has been bathed has no need to wash, except his feet, but is wholly clean. And ye are clean, but not all. 11 For he knew the one about to betray him; on this account he said, that ye are not all clean. 12 When, then, he had washed their feet, he put on his mantle, and having sat down again, he said to them: Do you understand what I have done to you? 13 Ye call me the Teacher, and the Master; and ye say well, for so I am. 14 If I then the Master and the Teacher, have washed your feet, ye also ought to wash one another's feet; 15 for I have given you an example, that as I did to you, ye also should do. 16 Truly, truly, I say unto you, a servant is not greater than his master, nor an apostle greater than he who sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I speak not of you all; I know whom I chose,

but in order that the scripture might be fulfilled—He who eats my bread has lifted up his heel against me. 19 From this time I tell you before it come to pass, that when it occurs ye may believe that I am he. 20 Truly, truly, I say to you, he who receives whomsoever I shall send, receives me; and he who receives me, receives him who sent me.

21 Having said these things, Jesus was troubled in spirit, and bore witness and said: Truly, truly, I say unto you, that one of you will betray me. 22 The disciples looked into one another, not knowing of whom he spoke. 23 There was at the table next to Jesus, in the place at his right hand, one of his disciples whom he loved. 24 To him therefore Simon Peter beckons, and says to him: Say who it is of whom he speaks. 25 He, therefore, having leaned over close to Jesus, says to him: Lord, who is it? 26 Jesus then answers: He it is for whom I shall dip this little piece and shall give to him. Then having dipped the little piece, he takes and gives it to Judas, the son of Simon Iscariot. 27 Then, after Judas had received the little piece of bread, Satan entered into him. Jesus therefore says to him: What thou doest, do quickly. 28 But no one of those at the table knew for what purpose he said this to him. 29 Indeed some thought, since Judas had the money-bag, that Jesus was telling him to buy what things were needed for the feast; or, that he should give something to the poor.

30 Judas, therefore, having received the little piece of bread, immediately went out. And it was night.

31 When therefore he was gone out, Jesus says: Now is the Son of man glorified, and Jehovah is glorified by him. Jehovah will also glorify him by himself, and he will at once glo-

rify him. 33 Little children, yet a little while am I with you. Ye will seek me; and as I said to the Jews, Where I am going, ye cannot come; I now also say to you.

34 A new commandment I give to you, that ye fulfill your obligations to one another; according as I have fulfilled my obligations to you, in order that you also should fulfill your obligations to one another. 35 By this shall all know that ye are my disciples if ye fulfill your obligations to each other.

36 Simon Peter says to him: Lord, where art thou going? Jesus answered: Where I am going, thou canst not follow me now; but thou shalt follow afterwards. 37 Peter says to him: Lord, why can not I follow thee now? I will lay down my life for thee? 38 Jesus answers: Wilt thou lay down thy life for me? Truly, truly, I say unto thee, the morning-watch trumpet shall not sound, till thou hast denied me thrice.

**14.** Let not your mind be troubled. Ye believe with reference to Jehovah, believe also with reference to me. 2 In my Father's dwelling place are many abodes; but if not, would I have told you, that I go to prepare a place for you? And if I can go and prepare a place for you, I am coming again, and will receive you to myself; that where I am, ye also may be. 4 And where I am going, know ye the way? 5 Thomas says to him: Lord, we know not where thou goest, then how know we the way? 6 Jesus says to him: I am the way, and the truth, and the life. No one cometh unto the Father, except through me. 7 If ye have known me, ye will also know my Father; from this time ye know him, and have seen him. 8 Philip says to him: Lord, show us the Father, and it suffices us. 9 Jesus says to him: Have I been so long a time with you,

and dost thou not know me Philip? He who has seen me has seen the Father; how sayest thou: Show us the Father? 10 Believest thou not that I am in the Father, and the Father is in me? The words which I speak to you, I speak not from myself; and the Father abiding in me doeth his works. 11 Believe me, that I am in the Father, and the Father is in me; but if not, believe because of the works themselves.

12 Truly, truly, I say to you, he who believes into me, the works that I do, he also shall do, and greater than these shall he do, because I go unto the Father. 13 And whatsoever ye may ask in my name, this I will do; in order that the Father may be glorified in the Son. 14 If ye shall ask anything in my name, I will do it.

15 If ye love me, ye will keep my commandments. 16 And I will ask the Father, and another Helper he will give you, that he may be with you for ever, 17 the Spirit of Truth; he whom the world cannot receive, because it beholds him not, nor knows him. Ye will know him; because he will abide with you, and shall be among you. 18 I will not leave you desolate, I am coming unto you.

19 Yet a little while, and the world sees me no more; but you will see me. Because I live, ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He who has my commandments and keeps them, he it is who loves me; and he who loves me shall be loved by my Father, and I will love him and will manifest myself to him.

22 Judas (not Iscariot) says to him: Lord, what has occurred that thou art about to manifest thyself to us, and not to the world? 23 Jesus answered and said to him: If any one loves me, he will obey my teaching; and my Father will love him, and we will

come unto him, and will make our home with him. 24 He who loves me not, obeys not my teachings; and the statement which ye hear is not mine; but the Father's who sent me.

25 These things I have spoken to you, while staying with you. 26 But the Helper, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and will bring to your remembrance all that I have said to you.

27 Peace I leave with you; my peace I give to you; not as the world gives, give I unto you. Let not your mind be troubled or dismayed. 28 Ye heard that I said to you: I am going away, and I am coming unto you again. If you loved me, you would rejoice, because I go unto the Father; for the Father is greater than I. 29 And now I have told you before it occurs, in order that when it shall have come to pass ye may believe. 30 I will not speak much more with you; for the ruler of the world comes and he has nothing in me. 31 But that the world may know that I fulfill my obligations to the Father, as the Father gave me commandment, thus I do. Rise up, let us go hence.

**15.** I am the true vine, and my Father is the husbandman. 2 Every branch in me not bearing fruit, he taketh away; and every one that bears fruit, he prunes it in order that it may bear more fruit. 3 Ye are already pruned by the teaching which I have given to you. Abide in me, and I in you. As the branch can not bear fruit of itself, if it abide not in the vine, so neither can ye, if ye abide not in me. 5 I am the vine, ye are the branches. He who abides in me and I in him, the same bears much fruit; because apart from me ye can do nothing. 6 If any one abide not in me, he is cast forth as the branch, and is withered, then

gathered up and cast into the fire and burned. 7 If ye abide in me, and my teachings abide in you, ask whatever ye will, and it shall be done for you.

8 Herein is my Father glorified, that ye bear much fruit, and be true disciples to me. 9 As the Father has loved me, I also have loved you; abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; as I also have kept my Father's commandments, and abide in his love.

11 These things I have spoken to you in order that I may have joy in you, and that your joy may be complete. 12 This is my commandment, that ye love one another, as I have loved you. 13 No one has greater love than this, that one should lay down his life for his friends. 14 Ye are my friends, if you do what I command you.

15 I no longer call you servants, for the servant knoweth not what his master does, but I have called you friends; because all things which I have heard from my Father I have made known to you. 16 Ye did not choose me, but I chose you. and appointed you, in order that ye should go and should bear fruit, and that your fruit should be lasting. So that whatsoever ye shall ask of the Father in my name, he will give to you.

17 These things I tell you with authority, in order that ye may love one another. 18 If the world hates you, understand that it has hated me before it hated you. 19 If ye were of the world, the world would affectionately regard its own; but because ye are not of the world, but I have chosen you out of the world, on this account the world hates you. 20 Remember the word which I said to you: A servant is not greater than his master. If they persecuted me, they will also persecute you; if they have followed my teaching, they

will follow yours also. 21 But all these things they will do against you on account of my name, because they know not him who sent me.

22 If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. 23 He who hates me, hates my Father also. 24 If I had not done among them the works which no other one has done, they would not have sin; but now they have seen, and have hated both me and my Father. 25 But thus they fulfill the word that is written in their law: They hated me without a cause.

26 But when the Helper is come, whom I will send to you from the Father, the Spirit of Truth, who goes forth from the Father, he will bear witness concerning me. 27 And ye also shall bear witness, because ye have been with me from the beginning.

**16.** These things I have spoken to you in order that ye may not be ensnared. 2 They will put you out of the synagogues; yea, but an hour is coming, that all who kill you will mean to render service to God; 3 and these things they will do, because they know not the Father nor me. 4 But these things I have spoken to you, so that when the hour may come, ye may remember that I told you. I did not, however, tell you these things from the beginning, because I was with you. 5 But now I am going to him who sent me; and none of you asks me: Where goest thou? 6 But because I have said these things to you, ye are filled with sorrow.

7 But I tell you the truth, it is better for you that I should depart; for if I go not away, the Helper will not come unto you; but if I go, I will send him unto you. 8 And having come, he will convince the world concerning sin, and concerning righteous-

ness, and concerning judgment; 9 concerning sin, because they believe not into me; 10 and concerning righteousness, because I go back unto the Father, and you behold me no more; 11 and concerning judgment, because the ruler of this world has been judged.

12 I have yet many things to say to you, but ye can not bear them now. 13 But when he, the Spirit of Truth, has come, he will guide you in all the truth. He will not speak from himself, but what he hears he will speak; and he will tell to you the things that are coming. 14 He will glorify me, for he will take of mine, and will tell it to you. 15 All things that the Father has are mine; for this reason I said: that he will take of mine, and will tell it to you. 16 A little while, and ye behold me no more; and again a little while, and ye shall see me.

17 Then some of his disciples said to one another: What is the meaning of this which he says to us, A little while, and ye behold me no more; and again a little while, and ye shall see me; and, I go back unto the Father? 18 They said therefore: What is this "little while" which he speaks of? We do not understand what he means.

19 Jesus knew that they wanted to ask him, and said to them: Are ye questioning among yourselves concerning this that I said, A little while, and ye behold me no more; and again a little while, and ye shall see me? 20 Truly, truly, I say unto you, that ye will weep and lament, but the world will rejoice; ye will be sorrowful, but your sorrow shall be turned to joy. 21 The wife when she is in travail hath pain, for that her hour is come; but when the little child is born, she remembers no more the trouble, on account of the joy that a man has been born into the world.

22 So ye also now have sorrow; but I will see you again, and you shall rejoice, and your joy no one shall take from you. 23 And in that day ye shall ask nothing of me. Truly, truly, I say unto you, If ye shall ask anything of the Father in my name, he will give it to you. 24 Till now you asked nothing in my name; ask, and ye shall receive, that your joy may be complete.

25 I have spoken these things to you in allegories. A time is coming, when I will no more speak to you in allegories, but I will tell you plainly concerning the Father. 26 In that day ye shall ask in my name, and I do not say that I will beseech the Father for you; 27 for the Father himself holds you dear, because you have held me dear and have believed that I came forth from the Father. 28 I came forth from the Father, and have come into the world; again, I leave the world, and am going unto the Father.

29 His disciples say to him: Lo, now thou speakest plainly, and speakest not in allegory. 30 Now we know that thou knowest all things, and hast no need that any one should question thee. In this we believe that thou camest forth from God. 31 Jesus answered them: Do ye now believe? 32 Behold, an hour is coming, yea, it has come, that ye will be scattered, each one into his own place of safety, and ye will leave me alone; and yet I am not alone, because the Father is with me.

33 These things I have spoken to you, in order that in me ye may have peace. In the world ye have tribulation; but be of good courage, I have overcome the world.

**17.** These things spoke Jesus, and having lifted up his eyes into heaven he said: Father, the hour has come, glorify thy Son in order that

the Son may glorify thee; 2 according as thou gavest to him authority over all mankind, that all whom thou hast given to him, to them he shall give eternal life. 3 And this is the life eternal, that they know thee the only true God and Jesus Christ whom thou hast sent. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, O Father, glorify thou me with thyself, with the glory which I had with thee before the world was. 6 I made known thy name unto the men whom thou gavest me out of the world. Thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou gavest me are from thee; 8 because the words which thou gavest me I have given to them, and they received them, and understood truly that I came forth from thee, and believed that thou didst send me. 9 I make request concerning them; not concerning the world make I request, but concerning those whom thou hast given me, because they are thine; 10 and all mine are thine, and thine are mine; and I am glorified in them. 11 Now I am no more in the world, but they are in the world; and I come to thee. Holy Father, in thy name take care of them whom thou hast given to me, that they may be one just as we are. 12 While I was with them, in thy name I took care of them whom thou hast given to me, and I guarded them, and no one of them perished except the son of perdition, that the scripture might be fulfilled. 13 But now I am coming to thee; and these things I speak while in the world, that they may have my joy fulfilled in them. 14 I have given to them thy word; and the world has hated them, because they are not of the world, just as I am not of the world. 15 I ask not that

thou shouldest take them out from the world, but that thou shouldest keep them out from the evil of the world. 16 They are not of the world, just as I am not of the world. 17 Consecrate them in the truth; thy word is truth. 18 As thou didst send me into the world, I also have sent them into the world. 19 And in their behalf I consecrate myself, that they also may be consecrated in truth. 20 Nor do I make request for these alone, but also for those who believe into me, through their word; 21 in order that all may be one, just as thou, Father, art in oneness with me and I in oneness with thee, that they also may be in oneness with us; that the world may believe that thou didst send me. 22 And the glory which thou hast given to me I have given to them; that they may be one, even as we are one; 23 I in oneness with them, and thou in oneness with me, in order that they may be perfected into one; in order that the world may know that thou didst send me, and lovedst them just as thou lovedst me. 24 Father, those whom thou hast given me, I desire that where I am, they also may be with me; in order that they may behold my glory, which thou hast given me; because thou lovedst me before the foundation of the world. 25 O righteous Father, the world knew thee not, but I knew thee, and these knew that thou didst send me. 26 And I made known unto them thy name, and will make it more known; in order that the love with which thou hast loved me may be in them, and I in oneness with them.

**18.** Having spoken these words, Jesus went out with his disciples beyond the brook Kedron, where there was a garden, into which he and his disciples entered. 2 Now Judas, who was about to betray him, also knew the place, because Jesus often met there with his disciples 3 Judas therefore, having obtained the

band of soldiers, and police from the chief priests and Pharisees, comes there with torches and lanterns and weapons.

4 Then Jesus, knowing all things that were coming upon him, went forth and says to them: Whom seek ye? 5 They replied to him: Jesus the Nazarene. Jesus says to them: I am he (Now Judas, who betrayed him, was also standing with them). 6 Then when he said to them, I am he, they went backward, and fell to the ground 7 Then again he asked them: Whom seek ye? And they said: Jesus the Nazarene. 8 Jesus replied: I told you that I am he; if therefore ye seek me, let these my disciples go away; 9 that the word might be fulfilled which he spoke: Of those whom thou hast given me, I lost none.

10 Then Simon Peter, having a sword, drew it and struck the servant of the high priest, and cut off his right ear. The servant's name was Malchus. 11 Then Jesus said to Peter: Put the sword into its sheath; the cup which the Father has given me, shall I not drink it?

12 Then the band of soldiers and their captain, and the police of the Jews, seized Jesus and bound him, 13 and led him away first to Annas; for he was father-in-law of Caiaphas, who was high priests that year. \*24 Then Annas sent him bound to Caiaphas the high priest. 14 Now it was Caiaphas who counseled the Jews, that it is better that one man should die for the people.

15 And there followed Jesus Simon Peter and another disciple. The latter was known to the high priest, and went in with Jesus into the court of

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\*24 This 24th verse is placed here, where it is believed by Bible authorities to have been originally written, but had gotten misplaced through the error of some copyist.

the high priest; 16 but Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the porter and brought in Peter. 17 Then the damsel, the porter, says to Peter: Art not thou also one of this man's disciples? He says: I am not.

18 Because it was cold, the servants and the police had made a fire of coals and were standing about it and were warming themselves; and Peter was standing with them, and warming himself.

19 Then the high priest questioned Jesus concerning his disciples, and concerning his teaching. 20 Jesus replied to him: I have spoken openly to the world; I always taught in a synagogue and in the temple, where all the Jews assembled; and in secret I have said nothing. 21 Why dost thou question me? Ask those who have heard me, what I spoke unto them; behold they know what I said.

22 And upon his saying these things one of the policemen standing by gave Jesus a blow with his stick, saying unto him: Answerest thou the high priest thus? 23 Jesus replied to him: If I spoke evil, bear witness of the evil; but if well, why strikest thou me?

25 While Simon Peter was standing and warming himself, they said to him: Art not thou also one of his disciples? He denied, and said: I am not. 26 One of the servants of the high priest, being a kinsman of him whose ear Peter had cut off, says: Did not I see thee in the garden with him? 27 Then again Peter denied; and immediately the morning-watch trumpet sounded.

28 Then they lead Jesus from Caiaphas into the Governor's palace, but it was early morning, and they themselves entered not into the Roman palace, in order that they might not be defiled, but might eat the passover.

29 Pilate therefore went out to them, and said: What accusation do ye bring against this man? 30 They answered and said to him: If this man were not a criminal, we would not have delivered him to thee. 31 Pilate then said to them: You take him, and judge according to your law. The Jews said to him: It is not permitted to us to put any one to death; 32 that the word of Jesus might be fulfilled, which he spoke, signifying by what death he was about to die.

33 Pilate therefore entered again into the Roman palace, and called Jesus, and said to him: Art thou the King of the Jews? 34 Jesus replied: Sayest thou this of thyself, or did others tell thee concerning me? 35 Pilate replied: Am I a Jew? Thine own nation, and the chief priests, delivered thee to me. What didst thou do? 36 Jesus answered: My Kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I might not be delivered to the Jews; but therefore my kingdom is not from hence. 37 Pilate therefore said to him: Then thou art a king? Jesus said: Thou sayest right, because I am a king. For this I have been born, and for this I have come into the world in order that I may bear witness to the truth. Every one who is of the truth, obeys my voice.

38 Pilate says to him: What is truth? And having said this, he again went out to the Jews, and says to them: I find no fault in him. 39 But it is a custom with you, that I should release to you one at the passover; will ye therefore that I release to you the King of the Jews? 40 Then they shouted back, saying: Not this one, but Barabbas. Now Barabbas was a robber.

**19.** Then Pilate therefore took Jesus and scourged him. 2 And the soldiers having platted a crown of



thorns, put it on his head, and arrayed him in a purple robe. 3 Then they came to him and said: Hail, King of the Jews! And they struck him with their sticks.

4 Then Pilate went out again, and says to them: Behold, I bring him out to you, that ye may know that I find not one fault in him. 5 Jesus then came out, wearing the crown of thorns and the purple robe. And Pilate says to them: Behold the man!

6 Then when the chief priests and their attendants saw him, they cried out, saying: Crucify him, crucify him. Pilate says to them: You take him, and crucify him; for I find not a fault in him.

7 The Jews replied to him: We have a law, and according to our law he ought to die, because he made himself the Son of God. 8 Then when Pilate heard this statement he was more afraid, 9 and went again into the Roman palace, and says to Jesus: Whence art thou? But Jesus gave him no answer. 10 Pilate says to him: Speakest thou not to me? Dost thou not know that I have authority to release thee, and I have authority to crucify thee? 11 Jesus replied to him: Thou wouldest have no power against me, if it were not given to thee from above. On this account he who delivered me to thee hath greater sin. 12 Thenceforth Pilate sought to release him. But the Jews cried out saying: If thou let this one go, thou art not a friend of Caesar. Every one making himself a king, declares against Caesar.

13 Pilate then, having heard these words, brought Jesus out, and sat down on the tribune, put into a place called the Pavement, but in Hebrew, Gabbatha. 14 (Now it was the Preparation of the passover; it was about the sixth hour.) And he says to the Jews: Behold your king! 15 Then they

cried out: Away with him, away with him, crucify him. Pilate says to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. 16 Then, accordingly, he delivered him to them to be crucified.

17 Then they took Jesus; and bearing his cross he went forth into the place called Place of a skull, which in Hebrew is called Golgotha; 18 where they crucified him, and two others with him, one on each side, and Jesus in the middle. 19 And Pilate wrote a title also, and put it on the cross. And the writing was: JESUS THE NAZARENE, THE KING OF THE JEWS.

20 This title therefore many of the Jews read; because the place where Jesus was crucified was near to the city; and it was written in Hebrew, and Greek, and Latin. 21 Then the chief priests of the Jews said to Pilate: Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered: What I have written I have written.

23 Then the soldiers, when they crucified Jesus, took his garments, and made four parts, to every soldier a part, also his coat. But the coat was without seam, woven from the top throughout. 24 They said therefore to one another: Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled which says:

They parted my garments among them,

And for my vesture they cast lots. These things therefore the soldiers did.

25 And there were standing by the cross of Jesus his mother, and his mother's sister, Clopas's Mary, and Mary the Magdalene. 26 Jesus therefore seeing his mother and the disciple whom he loved standing by, says:

to his mother: Woman, behold thy son! 27 Then he says to the disciple: Behold thy mother! And from that hour the disciple took her into his own home.

28 After this, Jesus knowing that all things were now finished, in order that the scripture might be fulfilled, says: I thirst. 29 There was set there a vessel full of vinegar; so they put a sponge full of the vinegar on a hyssop-stalk, and brought it to his mouth. 30 When therefore Jesus had received the vinegar, he said: It is finished; and having bowed his head, he gave up his spirit.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross during the sabbath, (for that sabbath day was a great one), besought Pilate that their legs might be broken, and that they might be taken away. 32 The soldiers therefore came, and broke the legs of the first, and of the other one who was crucified with him. 33 But when they came to Jesus, and saw that he was already dead, they did not brake his legs. 34 But one of the soldiers with a spear pierced his side, and immediately there came out blood and water.

35 And he who has seen has borne witness, and his testimony is true, and he knows that he says what is true, that ye also may believe. 36 For these things occurred, that the scripture might be fulfilled: A bone of him shall not be broken. 37 And again another scripture says: They shall look on him whom they pierced.

38 Now after these things, Joseph from Arimathaea, being a disciple of Jesus, but privately through fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him permission. He came therefore, and took away the body of Jesus. 39 And there came al-

so Nicodemus, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pounds. 40 So they took the body of Jesus and wrapped it in linen cloths along with the aromatics, as is the custom of the Jews to prepare for burial.

41 Now at the place where he was crucified there was a garden, and in the garden a new tomb, in which no one was ever yet laid. 42 Therefore, on account of the Preparation of the Jews, and because the tomb was nigh at hand, there they laid the body of Jesus.

**20.** Now on the first day of the week, early, while it was yet dark, Mary the Magdalene goes for the sepulchre; and seeing the stone had been taken away from the tomb, 2 she ran therefore and goes to Simon Peter, and to the other disciple who was dear to Jesus, and says to them: They have taken away the Lord out of the tomb, and we know not where they have laid him.

3 Peter therefore rushed out, and the other disciple, and they went for the sepulchre. 4 And the two ran together; but the other disciple outran Peter, and came first into the sepulchre; 5 and stooping down he sees the linen cloths lying there; however, he went not into the place. 6 Then also cometh Simon Peter, following him, and he went wholly into the tomb, and saw the linen cloths lying there, 7 also the napkin which was on the head of Jesus, not lying with the linen cloths, but folded together into a place by itself. 8 Then, therefore, the other disciple who first came into the tomb, also went into the inner part and saw and was convinced; 9 for not till then had they understood the scripture, that he must rise from the dead. 10 Then the disciples went back to their place.

11 But Mary stood at the tomb outside, weeping. Then, as she wept, she stooped and looked into the tomb; 12 and she beheld two angels in white sitting there, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say to her: Woman, why weepest thou? She says to them: Because they have taken away my Lord, and I know not where they have lain him. 14 Having said this, she turned backward, and beholds Jesus standing there, but knew not that it was Jesus. 15 Jesus says to her: Woman, why weepest thou? Whom seekest thou? She thinking he was the gardener, says to him: Sir, if thou didst carry him away, tell me where thou didst lay him, and I will take him away. 16 Jesus says to her: Mary. Turning, she says to him in Hebrew: Rabboni! (which means, Teacher.) 17 Jesus says to her: Cling not to me; for I have not yet ascended unto the Father; but go unto my brethren, and say unto them: I ascend unto my Father and your Father and my God and your God. 18 Mary the Magdalene comes and tells the disciples: I have seen the Lord; and told these things that he had said to her.

19 Then when it was evening on that day, the first day of the week, and the doors having been shut where the disciples were, through fear of the Jews, Jesus came into their midst, and stood, and says to them: Peace be with you. 20 And having said this, he showed them his hands and his side. The disciples therefore, seeing their Lord, rejoiced.

21 Then Jesus said to them again: Peace be with you. As the Father has sent forth me, I also send you. 22 And having said this, he breathed on and says to them: Receive a holy spirit. 23 If you may forgive the sins of any one, they have been forgiven;

if you retain the sins of any one, they have been retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 Therefore the other disciples said to him: We have seen the Lord. But he said to them: Unless I see in his hands the mark of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26 A week later his disciples were again in the house, and Thomas was with them. The doors having been shut, Jesus comes into their midst, and stood, and said: Peace be with you. 27 Then he says to Thomas: Place your finger here, and see my hands; extend thy hand and put it into my side; and be not unbelieving but believing. 28 Thomas answered and said to him: My Lord and my God. 29 Jesus saith unto him: Because thou hast seen me, thou hast believed blessed are they who have not seen, and have believed.

30 Then indeed many other signs also did Jesus in the presence of the disciples, which are not written in this book. 31 But these have been written in order that you may believe that Jesus is the Christ, the Son of Jehovah; and that believing you **may** have life through his name.

**21.** After these things Jesus showed himself again to the disciples at the sea of Tiberias; and he showed himself in this way.

2 There were together Simon Peter and Thomas called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of his disciples. 3 Simon Peter says unto them: I am going to fish. 8 They say to him: We will go with thee. And they went forth and entered into the ship; and during that night they caught nothing.

4 But now when the morning was

breaking, Jesus was standing on the beach; however, the disciples knew not that it was Jesus. 5 Then Jesus says to them: My children, have you any food? They answered him: No. 6 He says to them: Cast the net into the sea at the right side of the ship, and you will find fish. Then they cast it; and now they were not able to draw it, from the multitude of the fishes.

7 Then that disciple whom Jesus loved, says to Peter: It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded on his outer garment (for he was almost naked), and cast himself into the sea. 8 But the other disciples came in the boat (for they were not far from the land, about two hundred cubits from it), dragging the net full of fishes. 9 As soon as they landed, they saw a fire of coals there, and a fish lying on it, and bread. 10 Jesus says to them: Bring of the fish which ye just now caught. 11 Then Simon Peter went into the boat and drew the net ashore full of large fish, a hundred and fifty three; and although there were so many the net was not torn. 12 Jesus says to them: Come and breakfast. And none of the disciples presumed to ask him, Who art thou? knowing that he was the Lord. 13 Jesus comes and takes the bread and gives to them, and the fish in like manner. 14 This is now the third time that Jesus showed himself to the disciples, after he was risen from the dead.

15 When then they had breakfasted Jesus says to Simon Peter: Simon, son of Jonas, lovest thou me more than these do? He says to him: Yea, Lord; thou knowest that I have affection for thee. Jesus says to him: Feed my lambs. 16 He says to him a second

time: Simon, son of Jonas, lovest thou me? He says to him: Yea, Lord; thou knowest that I have affection for thee. Jesus saith unto him: Tend my sheep. 17 He says to him the third time: Simon, son of Jonas, hast thou affection for me? Peter was grieved because he said to him the third time, Hast thou affection for me? and says to him: Lord thou knowest all things; thou knowest that I have affection for thee. Jesus said to him: Feed my sheep. 18 Truly, truly, I say to thee, when thou wast young thou didst gird thyself, and walk whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. 19 Now this he said, indicating by what manner of death he should glorify God. And having spoken this, he says to him: Follow me.

20 Peter, having turned around, sees following the disciple whom Jesus loved. (the one who at the supper was close to Jesus, and said: Lord, who is he that betrays thee?) 21 Peter therefore seeing him says to Jesus: Lord, and what about this one? 22 Jesus says to him: If I desire him to tarry till I come, what is that to thee? You follow me.

23 This saying therefore went forth among the brethren, that that disciple would not die. However Jesus said not to him, that he would not die; but, If I desire him to tarry till I come. 24 This is the disciple who bears witness concerning these things, and who wrote these things; and we know that his testimony is true.

25 And there are many other things which Jesus did; which if they should be written, every one, I suppose that not even the world itself would contain the books that should be written.

## NOTES AND REFERENCES.

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# THE ACTS OF THE APOSTLES.

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**1.** The former record I made, O Theophilus, concerning all things that Jesus both did and taught from the beginning, **2** on until the day in which he was received up, after he had given instructions to the apostles whom, through a holy spirit, he chose; **3** and to whom he showed himself living, after he had suffered, by many infallible proofs, during forty days appearing to them and speaking the things concerning the kingdom of Jehovah. **4** And being assembled together with them, he directed them not to depart from Jerusalem, but to await the promise of the Father, which, said he, ye heard from me; **5** for John indeed immersed in water; but ye shall be immersed in holy spirit, not many days hence.

**6** They therefore, having come together one day, asked him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? **7** And he said to them: It is not yours to know times or seasons which the Father has placed within his own authority. **8** But ye shall receive power when the Holy Ghost is come to you, and ye shall be my witnesses both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

**9** And having said these things, while they were looking at him, he was lifted up, and a cloud received him out of their sight. **10** And while they were looking intently into the sky as he went up, behold, two chief men in white apparel stood by them; **11** who also said: Head men of Galilee, why stand ye looking into the

sky? This Jesus, who is being received up from you into heaven, shall so come in like manner as ye saw him going into heaven.

**12** Then they returned into Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey. **13** And when they had entered, they went up into the upper room, where were staying both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the Zealot, and Jude the brother of James. **14** These all continued with one accord in prayer, with the women, and Mary the mother of Jesus, and with his brothers.

**15** And in those days Peter stood up in the midst of the brethren, and said (the number of names together was about a hundred and twenty): **16** Head men, brethren, it was necessary that the scripture should be fulfilled, which the Holy Ghost by the mouth of David foretold concerning Judas; who became guide to those who seized Jesus. **17** Because he was numbered with us, and obtained a part in this ministry. **18** (Now this one indeed occasioned the purchase of a field with the wages of his iniquity; and having fallen face-foremost, he burst asunder in the middle, and all his bowels gushed out. **19** And it became known to all those dwelling in Jerusalem; so that that field was called, in their own language, Acheldamach, that is, Field of Blood.) **20** For it is written in the book of Psalms:

Let his habitation be made desolate,

And let no one dwell therein.  
and:

Let another take his office.

21 Therefore, of those head men who associated with us all the time that the Lord Jesus went in and out among us, 22 beginning from John's immersion, until the day in which he was received from us, it is necessary, that one of these be made a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Mathias. 24 And they prayed, saying: Thou, Lord, who knowest the minds of all, show which one of these two thou hast chosen. 25 to take the place in this ministry and apostleship, from which Judas stepped aside to go into his own place. 26 And they cast lots on them; and the lot fell on Mathias; and he was numbered with the eleven apostles.

**2.** And when the day of Pentecost was fully come, they were all together in one place. **2** And suddenly there came from heaven a sound as of a rushing of a mighty wind, and filled all the house where they were sitting. **3** And there appeared to them tongues as of fire, and one rested on each of them. **4** And they were all under full influence of \*a holy spirit, and they began to speak in other languages, according as the Spirit gave to them to declare.

**5** Now there were dwelling in Jerusalem, Jews, devout heads of families, from every nation under heaven. **6** And when this sound arose, the multitude came together, and they were perplexed, because every one heard them speaking in his own language. **7** And they were all amazed, and wondered, saying: Behold, are not all these who are speaking Galilaeans? **8** Then how do we hear each one in our own language in which we were

born? **9** Parthians and Medes and Elamites, and those who dwell in Mesopotamia, Judaea and Cappadocia, Pontus and Asia, **10** and Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and the sojourning Romans both Jews and proselytes, **11** Cretans and Arabians, hear them speaking in our own language the great things of Jehovah? And all were amazed, and were perplexed, saying: What does this mean? **13** But others scoffing said: 'They are full of sweet wine.

**14** Then Peter standing up with the eleven, lifted up his voice and spoke forth unto them: Head men of Judaea, and all ye who dwell in Jerusalem, be this known unto you, and give heed to my words. **15** For these are not given to drinking, as ye suppose; for it is only the third hour of the day; **16** but this is that which has been spoken by the prophet Joel: **17** And it shall be in the last days, saith Jehovah, I will bestow to all people liberally from my Spirit; and your sons and your daughters shall prophesy, and your young men shall see visions, and your older men shall dream dreams; **18** yea too among my male servants and among my female servants, I will bestow liberally from my spirit in those days, and they shall prophesy. **19** And I will show won-

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\*4 The Greek words which here, and in a number of other places, are properly rendered "a holy spirit," are in the King James and other versions made to read—"the Holy Gnost", or "the Holy Spirit." This is wrong, as it confuses and misleads. In every instance when God "the Holy Ghost" is spoken of by the inspired writers, they always, without exception, use corresponding Greek words. But when they mean a holy spirit, and are not speaking of God the Holy Ghost, the Greek words always show that; hence no one now should change the meaning of the inspired writers, because it hinders a knowledge of the truth.

ders in the heaven above, and signs in the earth below; blood, and fire, and a cloud of smoke. 20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of Jehovah shall come. 21 And it shall be, that every one who shall call on the name of Jehovah shall be saved.

22 Head men of Israel, hear these words; Jesus the Nazarene, a leader from Jehovah, made known among you by works of power, and wonders, and miracles which Jehovah wrought by him in the midst of you, as ye yourselves know; 23 him, given up according to the established counsel and foreknowledge of Jehovah, ye put to death having crucified him by the hand of lawless ones; 24 but whom Jehovah raised up, having loosed the bonds of death; because it was not possible that he should be held by it. 25 For David saith with reference to him: I saw the Lord always before me; because he is at my right hand, in order that I should not be moved. 26 On account of this my spirit rejoiced, and my tongue exulted; moreover my flesh also shall rest in hope, 27 for with reference to the underworld, my soul thou wilt not abandon; neither wilt thou permit thy Holy One to see corruption. 28 Thou didst make known to me the ways of life; thou wilt fill me with joy with thy presence.

29 Head men, brethren, I may speak with freedom to you concerning the patriarch David, because he both died and was buried, and his tomb is among us until this day. 30 Therefore, being a prophet, and knowing that Jehovah swore to him with an oath that of the fruit of his loins one should sit on his throne, 31 he, foreseeing, spoke of the resurrection of the Christ—that with reference to the underworld, he was not abandoned,

nor did his flesh see corruption.

32 This Jesus, Jehovah raised up, whereof we are witnesses. 33 Therefore, having been exalted to the right hand of Jehovah, and having received from the Father the promise of the Holy Ghost, he has bestowed liberally this which ye see and hear. 34 For David ascended not into the heavens; but he himself says:

Jehovah said to my Lord,

Sit at my right hand.

Until I place thine enemies

A footstool of thy feet.

36 Therefore let every house of Israel know assuredly, that this Jesus whom ye crucified, Jehovah hath made him both Messiah and Lord.

37 And having heard this, they were conscience-stricken, and said unto Peter and the other Apostles: Head men, brethren, what shall we do? 38 And Peter said to them: Repent, and be immersed, each one of you, in the name of Jesus Christ for remission of your sins; and ye shall receive the gift of the Holy Ghost. 39 For the promise is to you, and to your children, and to all those afar off whom Jehovah our God may call. 40 And with many other statements he earnestly testified and exhorted them saying: Be saved from this perverse generation.

41 Then those who had sincerely received his word, were immersed; and in that day there were added to them about three thousand souls. 42 And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and prayer. 43 And reverential fear came to every one; and many wonders and miracles took place through the apostles. 44 And all who believed were together, and had all things common; 45 and they sold their properties and goods, and divided them to all, according as any one had need. 46 And every



day gathering together constantly with one accord in the temple courts and breaking bread at home, they partook of their food in gladness and singleness of mind, 47 praising Jehovah, and having favor with all the people. And the Lord added to them daily those who were being saved.

**3.** At the 3 o'clock hour of prayer Peter and John were going up into the temple, 2 and a certain head man, lame from his birth, was being carried along, whom they placed daily at the gate of the temple called the Beautiful Gate, to ask alms of those entering into the temple; 3 who, seeing Peter and John about to go into the temple, asked alms. 4 And Peter with John, looking intently upon him, said: Look upon us. 5 And he gave heed to them, expecting to receive something from them. 6 But Peter said: Silver and gold have I none; but what I have, this I give thee. In the name of Jesus Christ, the Nazarene, walk. 7 And having taken him by the right hand, he raised him up. And immediately his feet and ankle-bones received strength; 8 and leaping up he stood upright, and walked, and entered with them into the temple, walking and leaping and praising Jehovah. 9 And all the people saw him walking and praising Jehovah; 10 and they recognized him, that it was he who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had occurred to him.

11 And as he clung to Peter and John, all the people ran together unto them on the porch that is called Solomon's, greatly astonished. 12 And Peter, seeing it, spoke to the people: Head men, Israelites, why do ye wonder at this? Or why do ye gaze at us as though by our power or piety we had made him to walk 13 The God of Abraham, and of Isaac and of

Jacob, the God of our fathers, glorified his servant Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he had decided to release him. 14 But you rejected the Holy and Righteous One, and asked to be granted to you a murder-leader. 15 But the Author of life ye killed; whom Jehovah raised from among the dead, whereof we are witnesses. 16 And on the assurance of his name this one whom ye behold and know, Jesus' name has made strong; and the belief which is on account of Jesus, gave him this perfect soundness in the presence of you all.

17 And now, brethren, I know that in ignorance ye acted, as did also your rulers; 18 but Jehovah thus fulfilled what he foretold by the mouth of all the prophets, that his Anointed should suffer. 19 Repent therefore, and turn back, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord; 20 and that he may send Christ Jesus who was foreordained for you; 21 whom, it is true, heaven must receive and retain until the times of restoration of all things, of which Jehovah spoke by the mouth of his holy prophets from the beginning. 22 Moses indeed said: A prophet will Jehovah our God raise up for you from among your brethren, as he raised up me; him shall ye hear in all things whatever he may say to you. 23 And it shall be that every soul that will not hearken to that Prophet, shall be destroyed from among the people. 24 And indeed all the prophets from Samuel, and those who followed after, as many as spoke about it, also foretold these days.

25 Ye are the sons of the prophets, and of the covenant which Jehovah made with our fathers, saying to Abraham: And in thy seed shall all the families of the earth be blessed.

26 To you first, Jehovah, having raised up his Servant, sent him to bless you, in that he turns away each one from your wickedness.

**4.** Now while they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, 2 being indignant because they taught the people, and proclaimed by the case of Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in prison for the morrow; for it was now evening. 4 But many of those who heard the word believed, and the number of the head men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes, were gathered together into Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were there. 7 And having placed them in the midst, they asked: By what power, or by what authority, did ye do this?

8 Then Peter, under full influence of a holy spirit, said to them: Rulers of the people, and elders; 9 if we are this day examined as to a good deed done to an impotent man, as to the means by which he has been made whole; 10 be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye crucified, whom Jehovah raised from among the dead, by him this man stands before you strong in body. 11 This is the stone that having been set at nought by you the builders, has been made into the head of the corner. 12 And there is salvation in no other; for there is no other name under heaven given among men, in which we must be saved.

13 Now, seeing the boldness of Peter and John, and perceiving that they

were illiterate and untrained men, they marveled; and they recognized them, that they had been with Jesus. 14 and seeing the man who had been cured standing with them, they could say nothing against it. 15 But having ordered them to go outside of the council, they conferred with one another, 16 saying: What shall we do with these men? For that indeed a remarkable miracle has been wrought through them is manifest to all the inhabitants of Jerusalem, and we are not able to deny it. 17 However, in order that it may not spread any further among the people, let us threaten them, to speak no more to any man in this name. 18 And having called them they commanded them not to speak at all, nor to teach, in the name of Jesus. 19 But Peter and John answering said to them: Whether it is right in the sight of Jehovah to hearken to you rather than to Jehovah, judge ye. 20 For we can not but speak what we saw and heard.

21 Then they, having further threatened them, let them go, finding no way as to how they might punish them, on account of the people, because all were glorifying Jehovah for that which had taken place; 22 for the man who was the subject of this miracle of healing, was more than forty years old.

23 Now, having been let go, they went to their own company, and reported all that the chief priests and elders said to them. 24 And they hearing it lifted up their voice to Jehovah with one accord, and said: O Sovereign, thou who didst make the heaven and the earth and the sea, and all that are in them; 25 who by the mouth of thy servant David didst say:

Why did the heathen rage,  
And the people imagine vain things?  
The kings of the earth stood near,

And the rulers assembled together  
Against Jehovah, and against his  
Christ.

27 For in truth there assembled in  
this city, against thy servant Jesus,  
whom thou didst anoint, both Herod  
and Pontius Pilate, with the Gentiles  
and the people of Israel, 28 to do so  
far as thy hand and thy counsel mark-  
ed out beforehand to come to pass.  
29 And now, O Jehovah, look thou  
upon their threatenings; and grant  
to thy servants to speak thy word  
with all boldness, 30 whilst thou  
stretchest forth thy hand for healing,  
and that miracles and wonders may  
be done through the name of thy holy  
servant Jesus. 31 When they had  
finished their supplication, the place  
in which they were assembled was  
shaken; and they were all under full  
influence of the Holy Ghost, and they  
spoke the word of Jehovah with bold-  
ness.

32 And the multitude of those having  
believed were of one mind and spirit;  
and not one claimed that anything of  
that which he possessed was his own,  
but they had all things common. 33  
And with great power the Apostles  
gave the testimony of the resurrection  
of the Lord Jesus Christ; and great  
favor was upon them all, 34 for neither  
was there among them anyone that  
lacked; for such as were possessors  
of lands or houses, selling them,  
brought the prices of those sold, 35  
and laid them at the feet of the  
Apostles; and distribution was made  
to each according as anyone had need.

36 And Joseph, who by the Apostles  
was surnamed Barnabas (which being  
translated is, Son of exhortation), a  
Levite, born in Cyprus, 37 having  
land, sold it and brought the money  
and laid it at the feet of the Apostles.

**5.** And a certain husband, Ananias  
by name, with Sapphira his wife  
sold a possession, 2 and with conniv-

ance of his wife, kept back part of the  
price, and having brought a certain  
portion laid it at the feet of the  
Apostles. 3 But Peter said: Ananias,  
why has Satan possessed thy mind for  
thee to deceive the Holy Ghost, and  
keep back part of the price of the  
property? 4 While remaining un-  
sold, was it not thine own? And  
after it was sold, was it not in thine  
own control? Why didst thou conceive  
this thing in thy mind? Thou didst  
not lie to men but to Jehovah. 5  
And Ananias hearing these words fell  
down and expired; and great fear  
came to all who heard it. 6 Then the  
younger disciples having risen, wrapt  
him up, and carrying him out they  
buried him.

7 And it came to pass about three  
hours afterwards that his wife came  
in, not knowing what had occurred. 8  
And Peter said to her: Tell me  
whether ye sold the property for so  
much? And she said: Yes, for so much.  
9 And Peter said to her: Why is it  
that ye agreed together to test Je-  
hovah's Spirit? Behold the feet of  
those who buried thy husband are  
at the door, and shall carry thee out.  
10 And immediately she fell at his  
feet and expired; and the young men  
having come in found her dead; and  
carrying her out they buried her be-  
side her husband. 11 And great fear  
came to all the church, and to all  
who heard these things.

12 Many miracles and wonders  
were wrought among the people by  
the hands of the Apostles; and they  
all met with one accord in Solomon's  
porch; 13 but of the others, no one  
presumed to join himself to them;  
yet the people held them in high hon-  
or; 14 (and more were believers add-  
ed to the Lord, numbers both of hus-  
bands and wives). 15 so that they  
brought forth the sick even into the  
streets, and laid them on beds and

couches in order that at least the shadow of Peter coming along might fall on some of them. 16 And also the people of the cities round about Jerusalem, came together bringing sick ones, and those troubled by foul spirits, and they were all cured.

17 And the high priest and all those with him, which is the sect of the Sadducees, having roused to action, were filled with anger, 18 and laid their hands on the Apostles, and put them in the public prison.

19 But an angel of Jehovah during the night opened the doors of the prison, and having brought them out, he said: 20 Go ye, and stand in the temple courts, and speak to the people all the teachings of this life. 21 And having heard this, they entered into the temple courts at early dawn, and taught.

Then the high priest and those with him having come, they called the Sanhedrin together, even all the senate of the sons of Israel, and sent to the prison to have the Apostles brought. 22 But the officers having gone, did not find them in the prison; and having returned they reported, 23 saying: The prison we found shut in all security, and the keepers standing at the doors; but when we opened them, we found no one within.

24 When they heard these words, both the captain of the temple and the chief priests were perplexed concerning them, what this might lead to 25 Then a certain one having come reported to them, saying: Behold, the leaders whom ye put in the prison are standing in the temple courts and teaching the people. 26 Then the captain with the officers went and brought them, but not with violence (for they feared the people), lest they should be stoned.

27 And having brought them, they placed them before the Sanhedrin;

and the high priest asked them, 28 saying: Did we not strictly command you not to teach in this name? and behold, ye have filled Jerusalem with your teaching, and purpose to bring the blood of this man upon us.

29 But Peter and the Apostles answering, said: It is necessary to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye killed, having hanged him on a tree. 31 Him, as a Prince and a Saviour, Jehovah exalted to his right hand, to give repentance to Israel, and remission of sins. 32 And we are witnesses of these things, also the Holy Ghost, whom Jehovah gave to those obeying him.

33 And they having heard this, were convulsed with rage, and resolved to put them to death. 34 But a certain Pharisee having risen up in the Sanhedrin, Gamaliel by name, a teacher of the law, honored by all the people, ordered the men to be put out for a short time. 35 Then he addressed them: Head men of Israel, take heed to yourselves what ye are about to do as regards these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all as many as were persuaded by him, were dispersed and counted for nothing. 37 After this one, in the days of the registration, rose up Judas the Galilaean and drew away people after him; he also perished, and all, as many as were persuaded by him, were scattered abroad. 38 And now I say to you, keep away from these men and let them alone; because if this counsel or this work be from men, it will be overthrown; 39 but if it be from God, you are not able to overthrow them; also perhaps you will be found fighters against God,

40 And they were persuaded by him; and having summoned the Apostles, they scourged them, and commanded them not to speak in the name of Jesus, and let them go. 41 They therefore departed from the presence of the sanhedrin, rejoicing that they were accounted worthy to suffer dishonor on behalf of the name of Jesus. 42 And every day, in the temple and in the homes they ceased not teaching and preaching the good tidings of Jesus the Messiah.

**6.** But in those days, when the number of the disciples was increasing, there arose a murmuring of the Grecian Jews in regard to the Hebrews because their widows were being neglected in the daily distribution. 2 So the twelve having summoned the multitude of the disciples, said: It is not proper that we should leave the preaching of the word of God, to attend tables. 3 Therefore, brethren, look ye out from among yourselves seven head men well attested to, full of spirituality and wisdom, whom we will appoint over this business. 4 But we will steadfastly attend the place of prayer, and to the ministry of the word.

5 The proposition pleased the whole multitude; and they chose Stephen, a head man full of faith and of a holy spirit, and Philip and Prochorus, and Nicanor, and Timon and Parmenas, and Nicholas a proselyte of Antioch, 6 whom they placed before the Apostles; and having prayed, they laid their hands on them.

7 And the word of God spread; and the number of the disciples in Jerusalem increased greatly; and very many of the priests were obedient to the faith.

8 And Stephen, full of favor and of power, did great wonders and miracles among the people. 9 And there arose some of the so-called Synagogue

of the Freed-men, and Cyrenians, and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen; 10 but they were not able to resist the wisdom and the spirit with which he spoke. 11 Then they bribed persons to say: We have heard him speak blasphemous words against Moses and Jehovah. 12 And they stirred up the people, and the elders and the scribes; and coming upon him, they seized him, and brought him to the sanhedrin, 13 and brought forward false witnesses, who said: This man does not cease speaking against this holy place, and against the law. 14 For we have heard him say, that this Jesus the Nazarene will destroy this place, and will change the customs which Moses delivered to us. 15 And all who sat in the sanhedrin, looking intently at him, saw his face like the face of an angel.

**7.** Then the high priest said: Are these things so? 2 And he said: Head men, brethren and fathers, hearken. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, 3 and said to him: Go forth from thy country, and from thy kindred, and come into the land which I will show thee. 4 Then going out from the land of the Chaldaeans, he dwelt in Haran; and from thence, after his father died, God removed him into this land where ye now dwell. 5 But he did not give to him an inheritance in it, not even a foot-breadth; yet he promised to give it to him for a possession, and to his seed after him, although he had no child. 6 And Jehovah spoke thus: That his posterity should be a sojourner in a strange land, and be enslaved and oppressed four hundred years. 7 But the nation to whom they shall be in bondage I will judge, said Jehovah; and after that they shall come forth, and shall serve me in

this place. 8 And he gave him the covenant of circumcision; and so he begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob, and Jacob the twelve patriarchs. 9 And the patriarchs, envying Joseph, sold him into Egypt. But Jehovah was with him, 10 and delivered him out of all his tribulations, and gave him graciousness and wisdom before Pharaoh king of Egypt; and he appointed him governor over Egypt and all his household

11 But a famine came over all Egypt and Canaan, and great affliction; and our fathers found no sustenance. 12 But Jacob, hearing that there was grain in Egypt, first sent forth our fathers. 13 And at the second time, Joseph was made known to his brothers; and the family of Joseph became known to Pharaoh. 14 Then Joseph sent, and invited his father Jacob to him, and all his kindred, in number seventy souls. 15 And Jacob went down into Egypt and died there, he and our fathers; 16 and they were carried over into Shechem, and laid in the tomb which Abraham bought for a sum of silver from the sons of Hamor in Shechem.

17 But as the time of the promise drew near, which Jehovah promised to Abraham, the people grew and multiplied in Egypt, until there arose another king over Egypt who knew not Joseph. 19 He having dealt deceitfully with our race, ill-treated our fathers, causing their infants to be cast out in order that they might not live. 20 In which time Moses was born, and to Jehovah was beautiful; who was nourished three months in his father's house. 21 and when he was put out Pharaoh's daughter adopted him, and brought him up for herself for a son.

22 And Moses was instructed in all the wisdom of the Egyptians; and he

was mighty in words and in deeds. 23 And when he was forty years old, it came into his mind to visit his brethren the sons of Israel. 24 And seeing one of them being wronged, he defended him, and avenged the one oppressed by striking down the Egyptian. 25 And he supposed that his brethren understood that by his hand Jehovah was giving them deliverance; but they did not understand. 26 And on the following day he appeared to two of them as they were contending and urged them into peace, saying: Husbands, ye are brethren, why do ye injure one another 27 But he who was wronging his neighbor thrust him away, saying: Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou didst kill the Egyptian yesterday? 29 And Moses fled at this saying, and became a sojourner in the land of Midian, where he begot two sons. 30 And at the end of forty years, there appeared to him in the wilderness of Mount Sinai an angel in a flame of fire in a bush. 31 And Moses, seeing it, wondered at the sight; and as he drew near to understand it, a voice of Jehovah was heard, saying: 32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled and durst not look at it. 33 And Jehovah said to him: Loose the shoes from thy feet; for the place upon which thou standest is holy ground. 34 I have surely seen the affliction of my people in Egypt, and I have heard their groaning, and I have come down to deliver them; and now come, I will send thee into Egypt. 35 This one, the Moses whom they rejected, saying: Who made thee a ruler and a judge? him Jehovah sent both as a ruler and a deliverer by the hand of the angel who appeared to him in the bush. 36 This one led them out, having wrought wond-

ers and miracles in Egypt, and in the Red sea, and in the wilderness forty years.

37 This is the Moses who said to the sons of Israel: A Prophet will Jehovah raise up for you from among your brethren, as he raised up me. 38 This is he who was in the congregation in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers; who received living utterances to give to us; 39 to whom our fathers would not be obedient, but thrust him from them, and in their minds turned back into Egypt, 40 saying to Aaron: Make us gods who shall go before us; for as to this Moses, who brought us out of the land of Egypt, we know not what is become of him.

41 And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. 42 But Jehovah changed his course of dealing with them, and gave them up to worship the host of heaven; as it is written in the book of the prophets: Did ye offer to me slain beasts and sacrifices forty years in the wilderness, O house of Israel? 43 No, ye took up the tabernacle of Moloch, and the star of the god Rephan, the images which ye made to worship them; and I will remove you beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the wilderness, as he who spoke to Moses commanded that he should make it according to the pattern which he had seen; 45 which also our fathers having received by succession, brought in with Joshua when they entered on the possession of the Gentile nations, whom Jehovah drove out before the face of our fathers, until the days of David; 46 who found favor before Jehovah, and asked leave to build a habitation for the God of Jacob. 47

But Solomon built a house for him. 48 Yet the Most High dwells not in temples made with hands; as says the prophet: 49 Heaven is my throne, and the earth is a footstool of my feet. What manner of house will ye build for me? saith Jehovah; or what is the place of my dwelling? 50 Did not my hand make all these things

51 O stiff-necked and uncircumcised in minds and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. 52 Which of the prophets did not your fathers persecute? And they slew those who announced beforehand concerning the coming of the Just One; of whom ye have now become the betrayers and murderers; 53 ye who received the law among the injunctions of angels, and kept it not.

54 Now when they heard these things, they were enraged and gnashed their teeth at him. 55 But being under full influence of a holy spirit, having looked intently into heaven, he saw God's glory, and Jesus standing at the right hand of Jehovah, and he said: 56 Behold, I see the heavens opened, and the Son of man standing at the right hand of Jehovah.

57 But they, crying out with a loud voice, stopped their ears and rushed upon him with one accord, 58 and having cast him out of the city, they stoned him. And the witnesses laid off their mantles at the feet of a young man named Saul, 59 and stoned Stephen, calling and saying: Lord Jesus, receive my spirit. 60 And kneeling down, he cried with a loud voice: Lord, lay not this sin to them. And having said this, he fell asleep. And Saul was consenting to his death.

**8.** And in that day there arose a great persecution against the church which was in Jerusalem; and all were scattered abroad throughout

the regions of Judaea and Samaria, except the apostles. 2 But devout leaders buried Stephen, and made great lamentation over him. 3 And Saul laid waste the church, entering house after house, and dragging away husbands and wives, threw them into prison.

4 Then they who were scattered, went about preaching the word. 5 And Philip, going down into a city of Samaria proclaimed to them the Messiah; 6 and the multitudes with one accord gave heed to the things spoken by Philip, when they heard, and saw the miracles which he did. 7 For from many of those who had foul spirits, they came out, crying with a loud voice; and many who were palsied, and who were lame, were cured. 8 And there was great joy in that city.

9 Now a certain head man named Simon, was in the city before, using magic, and mystifying the people of Samaria, claiming himself to be somebody great; 10 to whom all were giving heed, from the least to the greatest, saying: This is that which is called the great power of God. 11 And they were giving heed to him, because for a long time he had amazed them with his magic arts. 12 But when they believed Philip preaching the good tidings concerning the kingdom of Jehovah and the name of Jesus Christ, they were immersed, both husbands and wives. 13 And also Simon himself believed; and having been immersed, he continued with Philip, and beholding the mighty works and great miracles being done, he was amazed.

14 And the Apostles in Jerusalem having heard that Samaria had received the word of God, they sent to them Peter and John; 15 who, having come down, prayed for them, that they might receive a holy spirit; 16 for not

as yet was such come to any one of them, but only they had been immersed with reference to the name of the Lord Jesus. 17 Then the Apostles placed their hands on them, and they received \*a holy spirit.

18 Now Simon, seeing that through the laying on of the Apostles' hands the spirit was given, offered them money, 19 saying: Give to me also this authority, that on whomsoever I may lay my hands, he may receive a holy spirit. 20 But Peter said to him: Thy money perish with thee, because thou didst think to obtain the gift of Jehovah with money. 21 Thou hast no part nor lot in this matter; for your mind is not right in the sight of Jehovah. 22 Therefore repent of this thy wickedness, and beg of the Lord, if perhaps the thought of thy mind may be forgiven thee. 23 For I see that thou art in the gall of bitterness, and the bond of iniquity.

24 And Simon answering said: Pray ye to the Lord for me, that none of the things ye have spoken come upon me.

25 They therefore having earnestly borne witness and spoken the word of the Lord, returned into Jerusalem, and preached the gospel as they went in many villages of the Samaritans.

26 And an angel of Jehovah spoke unto Philip, saying: Arise, and go towards the south, on the road that goes down from Jerusalem to Gaza;

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\*17 A holy spirit; and those receiving a holy spirit are made new creatures in Christ. As stated in 2 Cor. 5:17 "If any one be in Christ, he is a new creature," because there has been given to him a new spirit; which being the gift of the Holy Ghost, is a holy spirit. So in 2 Peter 1:4 it is stated that those who are regenerated Christians (not simply church members or professing Christians), are "partakers of the divine nature," which is the consequence of a holy spirit given to all those who are begotten of God.



the same is a desert region. 27 And he arose and went. And behold, a chief man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, had come into Jerusalem to worship; 28 and he was returning and sitting in his chariot, reading the prophet Isaiah. 29 And the Spirit said to Philip: Go near and join thyself to this chariot. 30 And Philip hastening thither, heard him reading Isaiah the prophet, and said: Dost thou indeed understand what thou readest? 31 And he said: How can I, unless some one should guide me? And he asked Philip to come up into the chariot and sit with him.

32 Now the portion of the scripture which he was reading was this: He was led as a sheep to the slaughter; and as a lamb before its shearer is dumb, so he openeth not his mouth. 33 In his humiliation justice was denied him; and of his generation who will make it known? for his life is taken away from the earth.

34 And the eunuch addressing Philip, said: I pray thee, concerning whom does the prophet say this? concerning himself, or of some other person? 35 Now Philip having opened his mouth, and having begun from this scripture, preached unto him Jesus.

36 And as they were going along the road, they came to a certain water; and the eunuch said: See, hear is water; what doth hinder me to be immersed? \*38 And he ordered the chariot to stop. And they both went down into the water, both Philip and the eunuch; and he immersed him. 39 And when they came up out of

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\*37 That verse, found in the common version, is not a part of the Bible, as it is not found in the oldest and most reliable copies of the Scriptures, nor in the ancient Syriac version; hence it is omitted here.

the water, Jehovah's Spirit caught away Philip, and the eunuch saw him no more, as rejoicing, he went on his way. 40 Now Philip was found to have come into Azotus; and passing through from there he preached the gospel in all the towns, until he came into Caesarea.

9. And Saul, still breathing out threatenings and slaughter against the disciples of the Lord, having come to the high priest, 2 he asked of him letters for Damascus, unto the synagogues there, so that if he found any believers there, both husbands and wives, he might bring them bound into Jerusalem.

3 And as he journeyed, he came near Damascus. And suddenly there flashed around him a light from heaven; 4 and having fallen on the earth he heard a voice saying to him: Saul, Saul, why persecutest thou me? 5 And he said: Who are thou, Sir? And the Lord said: I am Jesus, whom thou persecutest. 6 But arise, and go into the city, and it shall be told thee what thou must do.

7 But the leaders who were travelling with him, stood speechless, hearing indeed the voice, but seeing no one. 8 And Saul arose from the earth, but although his eyes were open, he saw nothing; but leading him by the hand, they brought him into Damascus. 9 And he was three days without sight, and neither ate nor drank.

10 Now there was a certain disciple in Damascus, named Ananias; and in a vision the Lord said to him: Ananias! And he said: Behold, hear am I, Lord. 11 And the Lord said to him: Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for behold, he prays; 12 and in a vision he hath seen a head man named Ananias coming in, and laying his hands on him, so that

he should receive sight. 13 But Ananias answered: Lord, I have heard from many concerning this leader, how much evil he did to thy saints in Jerusalem; 14 and here he has authority from the chief priests to bind all who call on thy name. 15 But the Lord said to him: Go, for he is to me a chosen vessel, to bear my name before the Gentile people and kings and the sons of Israel; 16 for I will show to him how much he must suffer for my name's sake.

17 And Ananias went and entered into the house; and having laid his hands upon him, he said: Brother Saul, the Lord has sent me, Jesus who appeared to thee in the road on which thou camest, so that thou mayest receive sight, and be under full influence of a holy spirit. 18 And immediately there fell from his eyes as it were scales, and he received sight; and having risen up he was immersed.

19 And having received food he was strengthened; and he remained some days with the disciples in Damascus. 20 And at once he began proclaiming in the synagogues that Jesus is the Son of Jehovah. 21 And all who heard him were amazed, and said: Is not this he who destroyed in Jerusalem those who called on this name? and who had come here for this purpose, that he might lead them bound to the chief priests?

22 Now Saul increased more in power, and confounded the Jews who dwelt in Damascus, proving that Jesus is the Messiah. 23 But after many days had passed by, the Jews consulted together to kill him; 24 but their plot became known to Saul. And meanwhile they watched the gates both day and night so that they might kill him. 25 But the disciples, taking him by night, let him down through a window in the wall, low-

ering him in a basket.

26 Then having arrived in Jerusalem, Saul attempted to associate with the disciples; but they were all afraid of him, not believing that he was a disciple. 27 But Barnabas having come to his assistance, brought him to the Apostles; and he related to them how on the road he saw the Lord, and that he spoke to him, and how in Damascus he spoke boldly in the name of Jesus. 28 Now he was one with them, going in and out at Jerusalem, and speaking boldly in the name of the Lord. 29 And he spoke and disputed with the Grecian Jews; and they undertook to put him to death. 30 But having learned of it, the brethren brought him down to Caesarea, and sent him away into Tarsus.

31 Then the church, throughout all Judaea and Galilee and Samaria, had peace, being built up and going along in the fear of the Lord, and with the help of the Holy Ghost it was increased in numbers.

32 And it came to pass that Peter, going about to all the places, went down also to the saints who dwelt at Lydda. 33 And there he found a certain man named Aeneas, who, being palsied, had lain on a bed for eight years. 34 And Peter said to him: Aeneas, Jesus Christ cures thee; arise, and take up thy bed. And immediately he arose. 35 And all those dwelling at Lydda and Sharon saw him; and they turned to the Lord.

36 And there was at Joppa a certain disciple named Tabitha, which being translated is called Dorcas. She was full of good works and charities which she did. 37 And it came to pass at that time, that having become sick she died; and having washed her they laid her in an upper room. 38 Now Lydda being near to Joppa, and the

disciples having heard that Peter was at Lydda, sent two head men to him, entreating: Do not delay to come to us.

39 And Peter arose and went with them. When he arrived, they led him into the upper room; and all the widows stood by him weeping, and showing coats and garments which Dorcas made while she was with them. 40 But Peter, having put them all out, kneeled down and prayed; then having turned to the body, he said: Tabitha, arise. And she opened her eyes; and seeing Peter, she sat up. 41 And having given her his hand, he raised her to her feet, then having called the saints and the widows, he presented her living. 42 And it became known throughout the whole of Joppa, and many believed on the Lord. 43 And it occurred that Peter remained many days in Joppa with one Simon, a tanner.

**10.** Now a certain head man in Caesarea, Cornelius by name, centurion of a cohort which is called the Italian; 2 devout, and reverencing Jehovah together with all his family, giving many alms to the people, and always praying to Jehovah; 3 saw distinctly in a vision about 3 o'clock in the afternoon, an angel of Jehovah come to him, and saying to him: Cornelius! 4 And he, looking steadily at him, and becoming afraid, said: What is it, Sir? And the angel replied to him: Thy prayers and thine alms are gone up for a memorial before Jehovah. 5 And now send reliable messengers into Joppa, and summon a certain Simon, who is surnamed Peter. He is staying as a guest with one Simon a tanner whose house is by the sea.

7 Now when the angel who spoke to him was gone, Cornelius called two of his household servants, and a devout soldier of those who con-

stantly attended him; 8 and having told them all these things, he sent them into Joppa.

9 On the morrow, as they were journeying and drawing near to the city, Peter went up on the house-top to pray, about 12 o'clock. 10 And he became very hungry, and desired to eat. But while they were preparing dinner, a trance came upon him; 11 and he beholds heaven opened, and a certain vessel like a great sheet descending, being let down on the earth by the four corners; 12 in which were all kinds of fourfooted beasts and creeping things of the earth, and birds of the air. 13 And there came a voice to him: Arise, Peter, kill and eat. 14 But Peter said: Not so, Lord, for I never ate anything common or unclean. 15 And a voice came to him again, the second time: What Jehovah has cleansed, call not thou common. 16 This was done thrice, and at once the vessel was received up into heaven.

17 Now while Peter was perplexed in himself, what the vision which he saw might mean, behold the messengers who were sent by Cornelius, having inquired for Simon's house, stood at the gate; 18 and having called aloud, they asked whether Simon, who was surnamed Peter, was staying there.

19 While Peter was earnestly considering the vision, the Spirit said to him: Behold messengers are seeking thee; 20 arise, and go down, and go with them, nothing doubting, because I have sent them.

21 Then Peter having gone down to the messengers said: Behold, I am he whom ye seek. What is the reason of your coming? 22 And they said: Cornelius, a centurion, a righteous leader and one reverencing Jehovah, and well spoken of by the whole Jewish nation, was divinely

instructed by a holy angel to send for you to come into his house, and to hear instruction from thee.

23 Having therefore, invited them in, he entertained them as guests. But on the morrow Peter went forth with them, and some of the brethren of Joppa went with him. 24 And on the day following they entered into Caesarea. And Cornelius was expecting them, and had called together his relatives and intimate friends. 25 And as Peter was about to enter, Cornelius met him, and having fallen at his feet did homage to him. 26 But Peter raised him up, saying: Rise up; I myself also am a man. 27 And while talking with him, he went in, and finds many gathered together. 28 And he said to them: Ye know how unlawful it is for a Jew who is the head of a family to associate with or to come near one of another nation; but Jehovah has shown to me to call no man common or unclean. 29 Therefore, without hesitation, having been sent for, I came. I ask accordingly, for what reason did you send for me?

30 And Cornelius said: Four days ago to this hour, at 3 o'clock in the afternoon, I was praying in my house; and suddenly a head man in bright apparel stood before me, 31 and said: Cornelius, thy prayer was heard and thine alms were remembered before Jehovah. 32 Send therefore into Joppa, and call for Simon, who is surnamed Peter; he is staying in the house of Simon, a tanner, by the sea. 33 At once therefore I sent unto thee; and thou didst well in having come. Now accordingly, we are all present before Jehovah to hear all things that have been commanded thee of the Lord.

34 Then Peter opening his mouth, said: Of a truth I perceive that Jehovah is not a respecter of persons;

35 but in every nation he who reverences him, and works righteousness, is acceptable to him.

36 He sent the word to the sons of Israel, announcing the gospel of peace by Jesus Christ—he is Lord of all, you know—the message which spread through the whole of Judaea beginning from Galilee, after the immersion which John preached; 38 Jesus of Nazareth, how Jehovah anointed him with a holy spirit and with power, who went about doing good, and curing all who were oppressed by the Devil; because Jehovah was with him. 39 And we are witnesses of all things which he did, both in the country of the Jews, and in Jerusalem; whom also, having hanged him on a cross, they killed. 40 Him Jehovah raised up the third day, and permitted him to become manifest, 41 not to all the people, but to witnesses who had been chosen before by Jehovah, to us, who did eat and did drink with him after he had risen from among the dead. 42 And he commanded us to preach to the people, and to testify that it is he who has been appointed by Jehovah to be Judge of the living and dead. 43 To him all the prophets bear witness, that through his name every one who believes into him receives remission of sins.

44 While Peter was yet speaking these things, the Holy Ghost came to all those hearing the word. 45 And those believers of the circumcision, who came with Peter, were astonished because the gift of the Holy Ghost was given also to the Gentiles. 46 For they heard them speaking in languages and extolling Jehovah. Then Peter said: 47 Can any one forbid the water that these should not be immersed, who have received the Holy Ghost even as we? 48 And he directed that they should be immersed in the name of Jesus Christ. Then they

entreated him to remain some days.

**11.** And the apostles, and the brethren who were in Judaea heard that the Gentiles also received the word of God. 2 Now when Peter went up into Jerusalem, those of the circumcision contended with him, 3 saying: You went into the houses of uncircumcised heads of families, and thou didst eat with them.

4 But Peter having begun from the beginning related the facts to them in their order, saying: 5 I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel like a great sheet descending, being let down out of heaven by the four corners; and it came right close to me. 6 Into which having closely looked, I took notice and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and birds of the air. 7 And I also heard a voice saying to me: Arise, Peter, kill and eat. 8 But I said: Not so, Lord; for a common or unclean thing never entered into my mouth. 9 But a second time a voice out of heaven answered: What Jehovah has cleansed, do not thou regard as common. 10 And this was done three times; and drawn up again into heaven.

11 And behold, at that moment three messengers stood before the house where I was, having been sent to me from Caesarea. 12 And the Spirit bade me go with them, nothing doubting. And then six brethren also went with me, and we entered into the Centurion's house. 13 And he related to us how he saw the angel standing in his house, and saying: Send into Joppa, and summon Simon, who is surnamed Peter; 14 who will speak to thee words, whereby thou shalt be saved, and all thy family.

15 And as I began to preach, the Holy Ghost came to them, even as to us in the beginning. 16 Then I re-

membered the word of the Lord, how he said: John indeed immersed in water, but ye shall be immersed in a holy spirit. 17 If therefore Jehovah gave the like gift to them as to us, they having believed on the Lord Jesus Christ, I, who was I, to be able to withstand Jehovah

18 When they heard these things they found no fault, and glorified Jehovah, saying: So then, to the Gentiles also Jehovah has given the repentance which leads into life.

19 Now they who were scattered abroad by the persecution that arose on account of Stephen, went as far as Phoenicia, and Cyprus, and Antioch, speaking the word to none but Jews. 20 But some of them were Cyprians and Cyrenians, who having come into Antioch spoke to the Greeks, preaching the Lord Jesus. 21 And the hand of the Lord was with them; and a great number having believed, turned to the Lord.

22 Now the report concerning them came to the church in Jerusalem; and they sent forth Barnabas to Antioch; 23 who having come and seen the favor of Jehovah which was bestowed, rejoiced; and he exhorted all with purpose of mind to abide in the Lord; 24 because he was a good leader and full of a holy spirit and of faith. And a large number were added to the Lord. 25 Then he went forth into Tarsus, to seek for Saul; 26 and having found him, he brought him into Antioch. And it came to pass that for a whole year they assembled with the church, and taught many people, and the disciples were first called Christians in Antioch.

27 Now in these days prophets came down from Jerusalem into Antioch. 28 And there stood up one of them named Agabus, and made known through the Spirit, that a great famine was about to come over the whole

world (which came to pass in the days of Claudius). 29 So the disciples determined to send for relief to the brethren dwelling in Judaea, according to the ability of each; 30 which also they did, sending their contributions to the deacons by the hand of Barnabas and Saul.

**12.** Now about that time Herod the king put forth his hands to afflict some of the church. 2 And he put to death James the brother of John with a sword. 3 And seeing that it pleased the Jews, he proceeded further to take Peter also; (but it was during the days of unleavened bread.) 4 And having seized him he put him into prison, delivering him to four quaternions of soldiers to guard him; intending after the Passover to bring him fourth to the people 5 Peter therefore was kept guarded in the prison; but prayer to Jehovah was fervently made by the church concerning him.

6 But when Herod was about to bring him forth, during that night Peter was sleeping between two soldiers, bound with two chains; and keepers before the door were guarding the prison. 7 And lo, an angel of Jehovah stood by him, and a light shown in the prison; and having struck Peter gently on the side, he awoke him, saying: Rise up quickly. And his chains fell off from his hands. 8 And the angel said to him: Gird thyself, and bind on thy sandals; and he did so. Then he said to him: Throw thy mantle around thee, and follow me. 9 And he going out, Peter followed; although he did not know that that which was being done through the angel was real, but he seemed to see a vision. 10 And having passed by the first and second guard, they came to the iron gate that leads into the city, which of itself opened to him; and having gone out they

went on through one street and immediately the angel departed from him.

11 Then Peter, having come to himself, said: Now I know truly, that Jehovah sent forth his angel and he delivered me out of the hand of Herod and all the expectation of the Jewish people. 12 So after considering, he came to the house of Mary the mother of John, who was surnamed Mark, where many were gathered together, and praying. 13 And Peter having knocked at the door of the vestibule, a maid, Rhoda by name, came to answer. 14 But recognizing the voice of Peter, from joy she left the door unopened, and running in she told them that Peter was standing at the door. 15 But they said to her: You are insane. But she confidently affirmed that it was so. Then they said: It is his angel. 16 But Peter continued knocking; and opening the door they saw him, and were amazed. 17 And having motioned to them with the hand to be silent, he related to them how the Lord brought him out of the prison. And he said: Go tell these things to James, and to the brethren. And having gone out, he went to another place.

18 And when it was day, there was no small commotion among the soldiers, as to what was become of Peter 19 And Herod, when he had sought for him, and found him not, after examining the keepers, commanded that they should be led away to death. Then having gone down from Judaea into Caesarea, he stayed there.

20 Now Herod was greatly displeased with the people of Tyre, and Sidon. But they came with one accord to him, and, having won over Blastus the king's treasurer as their friend, they asked for peace; because their country got their food supply from

the king's country. 21 And on a set day, Herod, having put on his royal robes, and sitting upon the throne, made an oration to them. 22 And the people shouted: It is the voice of a god, and not of a man! 23 And instantly an angel of Jehovah smote him, because he gave not glory to Jehovah; and he was eaten by worms, and expired.

24 Now the word of Jehovah prospered, and converts multiplied. 25 And Barnabas and Saul returned from Jerusalem, having performed their service, having taken along with them John, who was surnamed Mark.

**13.** Now there were prophets and teachers in the church that was in Antioch; Barnabas, Simeon who was called Niger, and Lucius the Cyprian, and Manaen, a foster-brother of Herod the tetrarch, and Saul. 2 And while they were ministering to the Lord and fasting, the Holy Ghost said: Set apart for me Barnabas and Saul for the work to which I have called them. 3 Then having fasted and prayed, and having laid hands on them, they sent them forth.

4 They therefore, having been sent forth by the Holy Ghost, went down to Selucia; and from thence they sailed to Cyprus. 5 And having come to Salamis, they preached the message of Jehovah in the synagogues of the Jews; and they had also John Mark as an assistant.

6 And having passed through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet whose name was Bar-Jesus; 7 who was with the proconsul, Sergius Paulus, a head man of intelligence. He, having called for Barnabas and Saul, desired to hear the word of Jehovah. 8 But Elymas, the magician (for so his name is translated), opposed them, seeking to turn

the proconsul away from the faith. 9 But Saul, who is also called Paul, being under full influence of a holy spirit, having looked earnestly into him, 10 said: O full of all deceit and all wickedness, son of the Devil, enemy of all righteousness, wilt thou not cease perverting the straight ways of Jehovah? 11 And now, behold, the hand of Jehovah is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness, and he went about seeking some one to lead him by the hand. 12 Then the proconsul, seeing what was done, believed, being astonished at the teaching of the Lord.

13 Now Paul and his companions having sailed from Paphos, came into Perga of Pamphylia; and John Mark having departed from them returned into Jerusalem. 14 But they having gone on from Perga, came into Antioch of Pisidia; and having entered into the synagogue on the sabbath day, they sat down. 15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them saying: Head men, brethren, if there is any one among you with a word of exhortation for the people, speak.

16 Then Paul having risen up, and motioning with his hand for attention, said: Head men of Israel, and ye who reverence Jehovah, hearken. 17 The God of this people Israel chose our fathers, and increased the people during their sojourn in the land of Egypt and with an uplifted arm brought them out of it. 18 Then for a period of about forty years he nourished them in the wilderness. 19 And having destroyed seven nations in the land of Canaan, he divided that country among them as their inheritance, about four hundred and fifty years. 20 And after these things

he gave them judges until Samuel the prophet. 21 And then they asked for a king; and Jehovah gave them Saul, son of Kish, a head man of the tribe of Benjamin, for forty years. 22 And having removed him, he raised up for them David for king; to whom also he bore witness, saying: I found David the son of Jesse a leader according to my mind, who will do all my will.

23 From this one's offspring Jehovah, according to promise, brought to Israel a Saviour, Jesus; 24 but before his personal appearance, John preached an immersion of repentance to all the people of Israel 25 And as John was fulfilling his course, he said: Whom do ye suppose me to be? I am not he. But behold, there comes one after me, the sandals of whose feet I am not worthy to loose.

26 Head men, brethren, sons of the race of Abraham, and those among you who reverence Jehovah, to us the word of this salvation was sent forth. 27 For those dwelling in Jerusalem and their rulers, not knowing him, nor the utterances of the prophets which are read every sabbath day, fulfilled them in condemning him. 28 And although they found no cause of death, they demanded of Pilate that he should be put to death. 29 And when they had fulfilled all the things written concerning him, they took him down from the cross, and laid him in a tomb. 30 But Jehovah raised him from among the dead; 31 and he appeared for many days to those who went up with him from Galilee into Jerusalem, who now are his witnesses to the people. 32 And we now announce to you the good tidings about the promise made to the fathers, 33 that Jehovah has fulfilled this to us their children, in having raised up Jesus; as also it is

written in the second psalm: Thou art my Son, today I have begotten thee.

34 And that he raised him from among the dead to return no more in the future to corruption, he has thus spoken: I will give to you the sure promises of David. 35 For this reason also in another psalm he says: Thou wilt not permit thy Holy One to see corruption. 36 Now David indeed, having served his own generation according to the purpose of Jehovah, fell asleep and was added to his fathers and saw corruption. 37 But he whom Jehovah raised up did not see corruption.

38 Be it known to you therefore, head men, brethren, that remission of sins through this Jesus, is proclaimed to you; 39 and through him every one who believes is justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that which has been said by the prophets, may come upon you: 41 Behold, ye despisers, and wonder, and perish; because I work a work in your days, a work which ye will not at all believe, though one should fully declare it unto you.

42 And as they were going out, the people besought that these teachings might be spoken to them also the following sabbath. 43 And when the congregation was dismissed, many of the Jews and the worshipping proselytes followed Paul and Barnabas; who speaking to them, urged them to abide in the favor of Jehovah.

44 On the following sabbath almost all the people of the city came together to hear the message of Jehovah. 45 But the Jews, seeing the crowds, were full of jealousy, and contradicted the things spoken by Paul, and spoke evil of him. 46 Then Paul and Barnabas speaking boldly, said:



the king's country. 21 And on a set day, Herod, having put on his royal robes, and sitting upon the throne, made an oration to them. 22 And the people shouted: It is the voice of a god, and not of a man! 23 And instantly an angel of Jehovah smote him, because he gave not glory to Jehovah; and he was eaten by worms, and expired.

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4 They therefore, having been sent forth by the Holy Ghost, went down to Selucia; and from thence they sailed to Cyprus. 5 And having come to Salamis, they preached the message of Jehovah in the synagogues of the Jews; and they had also John Mark as an assistant.

6 And having passed through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet whose name was Bar-Jesus; 7 who was with the proconsul, Sergius Paulus, a head man of intelligence. He, having called for Barnabas and Saul, desired to hear the word of Jehovah. 8 But Elymas, the magician (for so his name is translated), opposed them, seeking to turn

the proconsul away from the faith. 9 But Saul, who is also called Paul, being under full influence of a holy spirit, having looked earnestly into him, 10 said: O full of all deceit and all wickedness, son of the Devil, enemy of all righteousness, wilt thou not cease perverting the straight ways of Jehovah? 11 And now, behold, the hand of Jehovah is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness, and he went about seeking some one to lead him by the hand. 12 Then the proconsul, seeing what was done, believed, being astonished at the teaching of the Lord.

13 Now Paul and his companions having sailed from Paphos, came into Perga of Pamphylia; and John Mark having departed from them returned into Jerusalem. 14 But they having gone on from Perga, came into Antioch of Pisidia; and having entered into the synagogue on the sabbath day, they sat down. 15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them saying: Head men, brethren, if there is any one among you with a word of exhortation for the people, speak.

16 Then Paul having risen up, and motioning with his hand for attention, said: Head men of Israel, and ye who reverence Jehovah, hearken. 17 The God of this people Israel chose our fathers, and increased the people during their sojourn in the land of Egypt and with an uplifted arm brought them out of it. 18 Then for a period of about forty years he nourished them in the wilderness. 19 And having destroyed seven nations in the land of Canaan, he divided that country among them as their inheritance, about four hundred and fifty years. 20 And after these things

he gave them judges until Samuel the prophet. 21 And then they asked for a king; and Jehovah gave them Saul, son of Kish, a head man of the tribe of Benjamin, for forty years. 22 And having removed him, he raised up for them David for king; to whom also he bore witness, saying: I found David the son of Jesse a leader according to my mind, who will do all my will.

23 From this one's offspring Jehovah, according to promise, brought to Israel a Saviour, Jesus; 24 but before his personal appearance, John preached an immersion of repentance to all the people of Israel 25 And as John was fulfilling his course, he said: Whom do ye suppose me to be? I am not he. But behold, there comes one after me, the sandals of whose feet I am not worthy to loose.

26 Head men, brethren, sons of the race of Abraham, and those among you who reverence Jehovah, to us the word of this salvation was sent forth. 27 For those dwelling in Jerusalem and their rulers, not knowing him, nor the utterances of the prophets which are read every sabbath day, fulfilled them in condemning him. 28 And although they found no cause of death, they demanded of Pilate that he should be put to death. 29 And when they had fulfilled all the things written concerning him, they took him down from the cross, and laid him in a tomb. 30 But Jehovah raised him from among the dead; 31 and he appeared for many days to those who went up with him from Galilee into Jerusalem, who now are his witnesses to the people. 32 And we now announce to you the good tidings about the promise made to the fathers, 33 that Jehovah has fulfilled this to us their children, in having raised up Jesus; as also it is

written in the second psalm: Thou art my Son, today I have begotten thee.

34 And that he raised him from among the dead to return no more in the future to corruption, he has thus spoken: I will give to you the sure promises of David. 35 For this reason also in another psalm he says: Thou wilt not permit thy Holy One to see corruption. 36 Now David indeed, having served his own generation according to the purpose of Jehovah, fell asleep and was added to his fathers and saw corruption. 37 But he whom Jehovah raised up did not see corruption.

38 Be it known to you therefore, head men, brethren, that remission of sins through this Jesus, is proclaimed to you; 39 and through him every one who believes is justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that which has been said by the prophets, may come upon you: 41 Behold, ye despisers, and wonder, and perish; because I work a work in your days, a work which ye will not at all believe, though one should fully declare it unto you.

42 And as they were going out, the people besought that these teachings might be spoken to them also the following sabbath. 43 And when the congregation was dismissed, many of the Jews and the worshipping proselytes followed Paul and Barnabas; who speaking to them, urged them to abide in the favor of Jehovah.

44 On the following sabbath almost all the people of the city came together to hear the message of Jehovah. 45 But the Jews, seeing the crowds, were full of jealousy, and contradicted the things spoken by Paul, and spoke evil of him. 46 Then Paul and Barnabas speaking boldly, said:

It was necessary that the message of Jehovah should first be spoken to you; but since ye thrust it from you, and judge yourselves not worthy of the eternal life, lo, we turn to the Gentiles. 47 For thus has the Lord commanded us: I have put thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth. 48 And the Gentiles hearing this rejoiced, and extolled the message of Jehovah; and as many as were disposed for eternal life believed. 49 And the word of the Lord was carried abroad throughout the whole region. 50 But the Jews stirred up the fashionable religious women, and the officials of the city, and raised a persecution against Paul and Barnabas, and drove them out from their borders. 51 And they, having shaken off the dust of their feet against them, came into Iconium. 52 And the disciples were filled with joy and a holy spirit.

**14.** It occurred in Iconium, that they went together into the synagogue of the Jews, and so spoke that a great number both of Jews and of Greeks believed. 2 But the disbelieving Jews excited and angered the spirits of the Gentiles against the brethren. 3 Therefore they stayed a long time, speaking boldly, depending on the Lord, who bore witness to the message of his favor by granting miracles and wonders to be done by their hands.

4 But the people of the city were divided; and some were with the Jews, and some with the Apostles. 5 And when a hostile movement was made, both of the Gentiles and of the Jews with their rulers, to insult and stone them, 6 they becoming aware of it, fled into the Lycaonian cities of Lystra and Derbe, and the surrounding country. 7 and there they continued preaching the gospel.

8 Now at Lystra there dwelt a certain head man, impotent in his feet, who never walked, being lame from his birth. 9 The same listened to the speaking of Paul, who, having looked intently at him, and seeing that he had the belief to be cured, 10 said with a loud voice: Stand upright on thy feet. And he leaped up and walked. 11 And the crowds, seeing what Paul did, lifted up their voices in the Lycaonian language, saying: The gods are come down to us in the likeness of men. 12 And they called Barnabas, Jupiter; and Paul Mercury, because he was the chief speaker. 13 And the priest of Jupiter, the temple being before the city, having brought oxen and garlands to the gates, would have offered sacrifice with the people. 14 But having heard of it, the apostles Barnabas and Paul, having rent their mantles, rushed out into the crowd shouting 15 and saying: Sirs, why do ye these things? We also are men of like nature with yourselves, bringing to you the good tidings to turn away from these useless things to the living God, who made the heavens and the earth and the sea, and all the things in them; 16 who, in the by gone ages, permitted all the nations to go in their own ways; 17 although indeed, by his doing good, he left not himself without witness, giving to you rains from heaven and fruitful seasons, and filling you with food and gladness.

18 Even saying these things, they with difficulty restrained the crowds from sacrificing to them.

19 But Jews from Antioch and Iconium came thither, and having persuaded the people, they stoned Paul, and dragged him out of the city, supposing that he was dead. 20 But the disciples having gathered around him, he rose up, and came into the city;

and on the morrow he departed with Barnabas into Derbe. 21 And preaching the gospel in that city, and having disciplined many, they returned into Lystra, and Iconium, and Antioch 22 strengthening the spiritual lives of the disciples, exhorting them to be true to the faith, and that through many tribulations we must enter into the kingdom of Jehovah.

23 And having ordained for them \*officers in every church, with prayer and fasting, they commended them to the Lord into whom they had believed.

24 And having passed through Pisidia, they came into Pamphylia. 25 And after preaching the word in Perga, they went down into Attalia; 26 and thence they sailed for Antioch,

from whence they had been commended to the favor of Jehovah for the work which they had now accomplished. 27 And having come and having gathered together the church, they related all that Jehovah did with them, and that he had opened a door of faith to the Gentiles. 28 Then they stayed with the disciples at Antioch for a considerable time.

**15.** Now certain persons having come down from Judaea, were teaching the brethren: Unless ye have been circumcised according to the Mosaic custom, ye cannot be saved. 2 So a dispute having taken place, and considerable discussion by Paul and Barnabas with them, the church decided that Paul and Barnabas and

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\*23 The officers of a Christian church, besides Christ its head, as given in the Bible, are pastor or pastors, and deacons. These were chosen from among the older and experienced members of a church; and were to be full of spirituality and wisdom. On account of all the church officers being of the older or elder members of a church, the term "elders" began to be used as synonymous with "officers" of a church. After the apostolic times, the term "elder" became synonymous with pastor chiefly, and so today we have denominations that always call their pastors "elders." Pastor and shepherd, in Greek, are one and the same word, which is the title of the office; overseer and bishop in Greek, are also only one word, and it describes the work of the office. Pastors, beside preaching the gospel, are to oversee, not churches, but the church or flock of which they may be in charge.

Each church is an independent organization, with its own officers, and under the headship of Christ alone. The scriptural meaning of the Greek word translated "elder," when not used in its adapted sense, as designating the officers of a church (because they were of the older members of the church), is well illustrated in Luke 15: 25—"Now his elder son was in the field;" so also in Acts 2:17—"And your older men shall dream dreams;" and again, in 1 Tim. 5: 1-2—"Rebuke not an older man, but appeal to him as a father; younger men as brothers; elder women as mothers; younger women as sisters, in entire purity." Wherever the word elder, or elders is used in the New Testament, the very same Greek word is used as in the above passages. The term "bishop" as used in the Bishops' Bible, and copied into the King James or common version, is an ecclesiastical title that was originally given by the Roman Catholic church to one who was ordained to the special office of overseer and ruler of a diocese, which includes a number of churches. They are claimed to be successors of the Apostles. But neither Christ nor the Apostles gave any authority for an apostolic succession, or for having ANY ruler or head over a number of churches; but instead Christ alone is declared the head or ruler of his spiritual church body, and of every Christian physical church body, and therefore each must be an independent and complete organization in itself; hence there is no scriptural authority for either "pope", "bishop", or "presiding elder."

certain others from amongst them, should go up into Jerusalem to consult the Apostles and older brethren about this question.

3 They therefore, having been sent away by the church on their mission, passed through both Phoenicia and Samaria, telling about the conversion of the Gentiles; and they caused great joy to all the brethren. 4 And having come into Jerusalem, they were received by the church and by the Apostles and church officers; and they told how much Jehovah had wrought with them. 5 But some of those from the sect of the Pharisees who believed, rose up and said: It is necessary to circumcise them, and to charge them to keep the law of Moses.

6 Then the Apostles and the church officers were gathered together to consider this matter. 7 And after there had been much discussion, Peter having risen up said to them: Head men, brethren, ye know that from early days Jehovah chose among you, that by my mouth the Gentiles should hear the gospel message and believe. 8 And the mind-knowing God bore witness in their favor by giving the Holy Ghost even as he did to us; 9 and he made no difference between us and them, having purified their minds through the faith.

10 Now therefore why do ye tempt Jehovah, by putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 However, we believe we are saved through the favor of the Lord Jesus Christ, in the same manner as they also are saved.

12 Then all the members of the council kept silent and listened to Barnabas and Paul narrating what miracles and wonders Jehovah wrought among the Gentiles through them.

13 And after they had finished speaking, James spoke, saying: Head

men, brethren, hearken to me. 14 Simon has told us how Jehovah first visited the Gentiles, to take from among them a people for his name. 15 And with this the words of the prophets agree; as it is written: 16 After these things I will return, and I will rebuild the tabernacle of David which is fallen down; and I will rebuild the ruins thereof and will set it up again; 17 that the rest of mankind may seek the Lord, even all the Gentiles upon whom my name has been invoked among them, 18 saith Jehovah, who makes these things known from eternity.

19 Therefore my judgment is, that we trouble not these who from among the Gentiles turn to Jehovah; 20 but that we write to them to abstain from the pollutions of idols, and from fornication and from what is strangled, and from blood. 21 For Moses from ancient generations has in every city those proclaiming him, being read in the synagogues every sabbath.

22 Then it seemed wise to the Apostles and the church officers, with the whole church, having chosen head men from among themselves, to send them into Antioch with Paul and Barnabas, namely, Judas surnamed Barsabbas, and Silas, leading head men among the brethren. 23 And they sent by their hand the following letter:

The Apostles and the church officers and the brethren, to the brethren from among the Gentiles throughout Antioch and Syria and Cilicia, greeting: 24 Inasmuch as we have heard, that some who went out from us have troubled you with teachings that have unsettled your minds, to whom we gave no such instructions; 25 it seemed good to us, having become of one mind, to choose out head men to send to you with our beloved Barnabas and Paul, 26 men who have offered their lives for the name of our Lord Jesus

Christ. 27 We have therefore sent Judas and Silas, who will themselves also by word of mouth tell you the same things. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no further burden except these necessary things; 29 that ye abstain from things offered to idols, and from blood, and from what is strangled, and from fornication; by keeping yourselves from which, ye will do well. Farewell.

30 The bearers therefore, being dismissed, went down into Antioch, and having assembled the church they delivered the letter. 31 And having read it, they rejoiced on account of the consolation.

32 And Judas and Silas, being themselves also prophets, exhorted the brethren in a long discourse, and strengthened them in the faith. 33 Then after remaining awhile, they were dismissed in kind farewell from the brethren to return to those who had sent them. 35 Paul and Barnabas however stayed in Antioch, teaching and proclaiming with many others also, the good tidings of the Lord's message.

36 After some days, Paul said to Barnabas: Let us return now and visit the brethren in every city in which we have preached the word of the Lord, and see how they are. 37 And Barnabas desired to take with them also John, surnamed Mark. 38 Paul however thought it not best to take this one with them who withdrew from them at Pamphylia and went not on with them into the work. 39 Therefore, a serious disagreement arose, so that they parted one from the other, and Barnabas having taken Mark, sailed for Cyprus. 40 But Paul, having chosen Silas went forth, having been commended by the brethren to the favor of the Lord; 41 and he passed through Syria and Cilicia,

strengthening the churches.

**16.** Then he came down into Derbe and Lystra. And lo, a certain disciple was there named Timothy, the son of a believing Jewish woman and a Greek father; 2 who was well spoken of by the brethren in Lystra and Iconium. 3 Paul wished this one to go forth with him; and having taken he circumcised him on account of the Jews who were in those places, for they all knew that his father was a Greek. 4 And as they journeyed through the cities, they delivered for their observance the decrees which had been decided on by the Apostles and older brethren in Jerusalem. 5 The churches therefore were established in the faith, and increased in number daily.

6 And having passed through the Phrygian and Galatian country, having been forbidden by the Holy Ghost to speak the word in the province of Asia, 7 and having come down to Mysia, they attempted to go into Bithynia; but the Spirit of Jesus did not permit them. 8 And having passed by Mysia, they came down into Troas.

9 Now a vision appeared to Paul during a night. There was a certain head man of Macedonia standing and beseeching him, and saying: Come over into Macedonia and help us. 10 And when he had seen the vision, immediately we sought to go into Macedonia, concluding that Jehovah had called us to preach the gospel to them. 11 Therefore having sailed from Troas, we ran a straight course for Samothracia, and the following day for Neapolis; 12 and from thence for Philippi, which is a chief city of that part of Macedonia, being a Roman colony. And we stayed in this city some days.

13 On the sabbath we went outside the city gate by a river, where

we supposed a place of prayer to be; and having sat down spoke to the women who came together. 14 And a certain woman, Lydia by name, a seller of purple goods, of the city of Thyatira, who worshipped Jehovah, was listening to us; whose mind the Lord enlightened so as to attend to the things spoken by Paul. 15 And when she was immersed and her household, she besought us saying: If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

16 And it came to pass as we were going into the place for prayer, a certain bondmaid having a spirit of divination met us, who brought her masters much gain by soothsaying. 17 She following Paul and us, cried, saying: These men are servants of the most High God, who are proclaiming to you the way of salvation. 18 This she did for many days. Then Paul, being grieved, turned and said to the spirit: I command thee in the name of Jesus Christ to come out from her. And it came out the same moment.

19 But her masters, seeing that the hope of their trade was gone, having taken hold of Paul and Silas, they took them into the market place before the rulers; 20 and having brought them to the magistrates, they said: These men, being Jews, greatly disturb our city; 21 and teach customs which it is not lawful for us to receive, or to observe, being Romans. 22 Then the crowd rose up together against them; and the magistrates having torn off their mantels, gave orders to beat them with rods. 23 And having dealt them many blows, they cast them into prison, charging the jailor to keep them safely. 24 who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 But towards midnight Paul and

Silas were praying and singing praises to Jehovah, and the prisoners were listening to them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the chains of all were loosed. 27 And the jailor being roused out of sleep, and seeing the prison doors open, having drawn his sword, was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried out with a loud voice, saying: Do thyself no harm; for we are all here. 29 And having called for lights, he rushed in, and trembling fell down before Paul and Silas; 30 and having brought them out, he said: Sirs, what must I do to be saved? 31 And they said: Believe on the Lord Jesus, and thou shalt be saved, thou and thy household. 32 And they spoke the word of the Lord to him, with all those in his house.

33 And having taken them in that hour of the night, he washed their wounds; and he was immersed, he and all his household, immediately. 34 And having brought them into his home, he set food before them, and he rejoiced, with all his household, they having believed in Jehovah.

35 And when it was day, the magistrates sent their officers, saying: Let those men go. 36 And the keeper of the prison reported these words to Paul: The magistrates have sent to let you go; now therefore depart, and go in peace. 37 But Paul replied: They beat us openly, uncondemned, being Roman citizens, and cast us into prison; and now do they send us out secretly? No indeed; but having come themselves, let them conduct us out.

38 And the officers reported these words to the magistrates; and they were afraid, when they heard that

they were Romans. 39 And they came and apologized to them, and having conducted them out they asked them to depart from the city.

40 And having gone forth from the prison, they came to the house of Lydia; and having seen the brethren they exhorted them, and then left Philippi.

**17.** And having journeyed through Amphipolis and Apollonia, they came into Thessalonica, where there was a synagogue of the Jews. 2 And Paul, as was his custom, went in to them, and for three sabbaths reasoned with them from the scriptures, 3 explaining and setting forth that it behoved the Messiah to have suffered, and to have risen again from among the dead; and that this Jesus, he declared, whom I proclaim to you, is the Messiah. 4 And some of them believed, and joined themselves to Paul and Silas; also a great number of the devout Greeks, and of the chief women not a few.

5 But the Jews, being moved with envy, and having engaged certain evil leaders of the market-loungers, and having gathered a crowd, set the city in an uproar; and having assaulted the house of Jason they sought Paul and Silas to bring them into the assembly of the people. 6 But not having found them, they dragged Jason and certain brethren before the city rulers, crying out: Those who have set the Empire in confusion are come here also; 7 whom Jason has received; and all these are doing contrary to the decrees of Caesar, saying that there is another king, Jesus

8 On hearing these things the people and the city rulers were troubled; 9 however, having taken security from Jason and the rest, they let them go.

10 Then the brethren immediately sent away Paul and Silas by night

into Beroea; who having arrived there went into the synagogue of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness, examining the scriptures daily whether these things were so. 12 Then in consequence many of them believed; also of the honorable Greek women and head men, not a few. 13 But when the Jews of Thessalonica knew that also in Beroea the word of God was preached by Paul, they came there also, stirring up and troubling the people. 14 And immediately then the brethren sent away Paul to go as far as the sea-coast; but both Silas and Timothy remained there. 15 Now those conducting Paul brought him into Athens; and having received from him a command to Silas and Timothy, that they should come to him as soon as possible, they departed.

16 While Paul was waiting for them at Athens, his spirit was stirred within him as he saw the city full of idols. 17 Therefore he reasoned in the synagogue with the Jews and the other worshippers, and every day in the market place also, with those whom he met there. 18 But also some of the Epicurean and Stoic philosophers disputed with him. And some said: What does this babbler mean to say? And others said: He seems to be a proclaimer of foreign gods; because he preached of Jesus and the resurrection. 19 And having taken him by the hand, they led him to Mars Hill, saying: May we know what this new teaching is which is spoken by thee? 20 For thou bringest certain strange ideas into our ears. We wish therefore to know what these things mean. 21 (Now all Athenians and their foreign visitors, spent their leisure in nothing else than to tell or to hear something new).

22 Then Paul, standing in the midst



c<sup>t</sup> Mars' Hill, said: Head men of Athens, I perceive that in all things ye are very religious. 23 For as I passed along and observed your objects of worship, I found even an altar with this inscription: To Unknown God. Whom therefore, not knowing, ye worship, him I proclaim to you. 24 The God who made the world and all things that are in it, he being Lord of heaven and earth, dwells not in temples made with hands; 25 nor is ministered to by human hands, as if needing anything, as he himself giveth to all living existence, and breath, and all things. 26 And he produced from one every race of men for to dwell on all the face of the earth, having determined their allotted times, and the bounds of their habitation; 27 and he intended them to seek Jehovah. If therefore indeed they should feel after him, they could find him, as indeed, he is not far from each one of us; 28 for by him we live, and move, and exist; as even some of your own poets have said: For also we his offspring are. 29 We being offspring therefore of Jehovah, we ought not to think the Deity to be like to a gold or a silver, or a stone sculpture—a work of art and human imagination. 30 The times of ignorance therefore Jehovah having indeed viewed with indulgence, he now sends word to all men every where to repent; 31 inasmuch as he hath set a day in which he will judge the world in righteousness, by a ruler whom he hath appointed, having given proof to all by having raised him from among the dead.

32 Now when they heard of a resurrection of the dead, some scoffed; and others said: We will hear thee again concerning this matter. 33 Accordingly Paul went out from among them. 34 But some head men having associated themselves with him, be-

lieved; among whom was Dionysius, a judge of the supreme court, and a woman named Damaris, and others, with them.

**18.** After these things Paul having departed from Athens, came to Corinth. 2 And having found a certain Jew named Aquila, a native of Pontus, lately come from Italy, and Priscilla his wife (because Claudius had commanded all the Jews to depart from Rome), he went to them; 3 and because he was of the same trade, he abode with them, and they worked; for they were tentmakers by trade. 4 And every sabbath he reasoned in the synagogue, and endeavored to convince Jews and Greeks.

5 But when Silas and Timothy came down from Macedonia, Paul was wholly occupied with the preaching of the word, testifying to the Jews that Jesus is the Messiah. 6 But when they set themselves in opposition and were blaspheming, having shaken his mantle in protest, he said to them: Your blood be upon your own head; I am clear of responsibility; from this time I will go among the Gentiles.

7 And having departed thence he went into the house of one named Titius Justus, one who worshipped Jehovah, whose house was adjoining the synagogue. 8 And Crispus, the ruler of the synagogue, believed in the Lord with his whole family; and many of the Corinthians hearing believed, and were immersed.

9 And the Lord said to Paul, through a vision in the night: Be not afraid, but speak, and be not silent; 10 because I am with thee, and no one shall attack thee to injure thee; for there are many people for me in this city. 11 And he remained there a year and six months, teaching among them the word of Jehovah.

12 But when Gallio was proconsul

of Achaia, the Jews with one accord rose up against Paul, and brought him before the court, 13 saying: This one persuades men to worship Jehovah contrary to the law. 14 But when Paul was about to open his mouth, Gallio said to the Jews: If it were some injustice, or wicked misdeed, O Jews, according to reason I would have borne with you. 15 But since they are questions about doctrine, and names, and your own law, look to it yourselves; I am not disposed to be a judge of these things. 16 And he drove them from the court.

17 Then all the Greeks having taken hold of Sosthenes, the ruler of the synagogue, they beat him severely before the court. But about these things it mattered nothing to Gallio.

18 But Paul, having after this remained many days, then took leave of the brethren, and sailed thence for Syria, and with him Priscilla and Aquila; having shaven his head at Cenchreae, for he had a vow. 19 And they came into Ephesus, and he left them there; and he himself having entered into the synagogue, reasoned with the Jews. 20 But when they asked him to remain a longer time, he consented not; 21 but taking leave of them and saying: I will return again unto you, Jehovah willing, he sailed away from Ephesus. 22 And having come into Caesarea, he went up to Jerusalem, and having saluted the church, he went down into Antioch. 23 And after he had spent some time there he departed, going through the country of Galatia and Phrygia in order, strengthening all the disciples.

24 Meanwhile a certain Jew named Apollos, an Alexandrian by birth, came into Ephesus. He was an eloquent leader and was well versed in the scriptures. 25 He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught

truly the things concerning Jesus, though knowing only the immersion of John. 26 And he began to speak boldly in the synagogue. And Aquila and Priscilla having heard him, took him to their home, and explained to him the way of Jehovah more perfectly. 27 And he wishing to pass over into Achaia, the brethren wrote exhorting the disciples to welcome him; who, having arrived, through the favor of God greatly helped those who had believed. 28 For he vigorously confuted the Jews publicly, showing by the scriptures that Jesus is the Messiah.

**19.** And it occurred, that, while Apollos was in Corinth, Paul having passed through the upper districts came into Ephesus; and having found certain disciples, 2 he said to them: Did ye receive a holy spirit when ye believed? And they said to him: We did not even hear that there is a holy spirit. 3 And he said: With reference to what then were ye immersed? And they replied: With reference to John's immersion. 4 And Paul said: John immersed with an immersion of repentance; telling the people that they should believe into him who would come after him, that is, into Jesus. 5 And having heard this, they were immersed with reference to the name of the Lord Jesus. 6 Then, Paul having laid his hands on them, the Holy Ghost came to them; and they spoke in languages and prophesied. 7 Now all the heads of family were about twelve.

8 And having entered into the synagogue he spoke boldly, persuading and reasoning with them for three months concerning the things of the kingdom of Jehovah. 9 But because some grew obstinate and refused to believe, speaking evil of the new way before the multitude, he departed from them, taking with him the

disciples, and continued his reasoning daily in the school of Tyrannus. 10 Now this continued for two years, so that all who dwelt in the Roman province of Asia, both Jews and Greeks heard the word of the Lord, 11 And Jehovah wrought special miracles by the hands of Paul, 12 so that even handkerchiefs and aprons that had touched his body were brought to those who were sick, and the disease departed from them, and the evil spirits went out.

13 Then also some of the strolling Jewish exorcists undertook to name over those who had evil spirits, the name of the Lord Jesus, saying: I adjure you by the Jesus whom Paul preaches. 14 Now there were seven sons of a certain Sceva, a Jewish chief priest, who were doing this 15 But the evil spirit answering said: Jesus I know, and Paul I know; but who are you? 16 And the man, in whom the evil spirit was, leaping on them, overcame both of them, and prevailed against them so that they fled out of that house naked and wounded. 17 And this became known to all, both Jews and Greeks, who dwelt at Ephesus; and fear came to them all, and the name of the Lord Jesus was glorified. 18 And many of those who believed came confessing and making known their deeds. 19 And many of those who practiced curious arts, having brought together the books, burnt them before all; and they counted up the prices of them, and found it to be fifty thousand pieces of silver. 20 Thus with power the word of the Lord spread and prevailed.

21 Now after these things were accomplished, Paul purposed, through the Spirit, to go into Jerusalem, after having passed through Macedonia and Achaia, saying: After I have been there, I must also visit Rome. 22 And

having sent into Macedonia two of those assisting him, Timothy and Erastus, he himself remained for a time in Asia.

23 Now during that time there arose quite a disturbance concerning the new way. 24 For a certain one, Demetrius by name, a silversmith who made silver shrines of Diana, brought considerable gain to the craftsmen; 25 and having brought together these and the other workmen in such things he said: Heads of families, you know that from this occupation comes our wealth. 26 And you see and hear, that this Paul has persuaded and turned aside many people, not only of Ephesus, but of almost all Asia, saying that they are not gods, which are made by hands. 27 So not only this heritage of ours is in danger of coming into contempt but also that the temple of the great goddess Diana will be counted for nothing, and also the magnificence of her, whom all Asia and the world worships, will be destroyed.

28 And having heard this, and having become full of wrath they cried out, saying: Great is Diana of the Ephesians. 29 And the city was filled with confusion, and having seized Gaius and Aristarchus, Macedonians, Paul's fellow-travellers, they rushed with one accord into the theatre. 30 And Paul wishing to enter into the assembly of the people the disciples did not allow him to do so. 31 And some even of the religious officers, being his friends, sent word to him, urging him not to venture himself into the theatre. 32 Meanwhile some of the crowd were shouting one thing, and some another; for all the assembly was in confusion, and the greater part knew not for what purpose they had come together. 33 And they brought forth Alexander out of the crowd, the Jews pushing him for-

ward. And Alexander having beckoned with his hand for silence, desired to make a defence before the people. 34 But when they recognized him as a Jew, there was one cry from all, shouting for about two hours: Great is Diana of the Ephesians.

35 Then the town-clerk having quieted the crowd, said: Head men of Ephesus, now who is there among men who does not know of the city of the Ephesians being the temple-keeper of the great Diana, and of the image which fell down from Jupiter? 36 These things therefore being undeniable, ye ought to be calm, and do nothing rashly; 37 yet ye have brought these leaders here, who are neither robbers of temples, nor defamers of our goddess. 38 If indeed therefore Demetrius, and the craftsmen with him, have a charge against any one, courts are held, and there are deputies; let them argue their cases in court. 39 But if ye seek anything concerning other matters, it will have to be settled in the lawful assembly. 40 Indeed, even we are in danger of being accused of sedition for this day's doings, there being not one justifying cause for it; nor concerning which we shall be able to give a reason concerning this concourse. 41 And having said these things, he dismissed the assembly.

**20.** Now after the tumult ceased, Paul having sent for the disciples exhorted them, and having bade them, farewell, departed to go into Macedonia. 2 And having passed through those regions, and given them much exhortation, he came into Greece. 3 And having remained three months, a plot against him having been made by the Jews as he was about sailing for Syria, he decided to return through Macedonia. 4 And there accompanied him Sopater of Beroea, son of Pyrrhus; Aristarchus

and Secundus, of Thessalonica; Gaius of Derbe, and Timothy; and Tychicus and Trophimus, of Asia; 5 these, having gone on, waited for us at Troas. 6 Then we sailed away from Philippi after the days of unleavened bread, and came to them into Troas in five days; where we stayed seven days.

7 Now on the first day of the week, we having come together to break bread, Paul discoursed to them (being about to depart on the morrow), and continued the discourse until midnight. 8 And there were many lamps in the upper room where we were assembled. 9 And a certain youth, Eutychus by name, was sitting in the window, and was overcome with deep sleep; and as Paul prolonged his discourse the youth having been overpowered by sleep fell down from the third story, and was taken up dead. 10 But Paul having gone down went to him, and embracing him said: Do not lament, for his life, is in him. 11 And having come up again, and broken the bread, and eaten, he talked a long while even till day-break, and then he departed. 12 Meanwhile they had taken the youth living, to his home, and they were greatly comforted.

13 But we having gone before to the ship, sailed for Assos, intending there to receive Paul, for so he had arranged, he intending to go on foot. 14 And when he met with us at Assos, having received him on board, we then went on into Mitylene. 15 And having sailed from thence, we came on the following day opposite Chios, and the next day we came into Samos; then the next day we came into Miletus. 16 For Paul had decided to sail past Ephesus, so that he might not have to spend much time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost,

17 Having sent word from Miletus into Ephesus, he summoned the officers of the church. 18 And when they were come to him, he said to them: You know, from the first day in which I came into Asia, how I lived among you all the time, 19 serving the Lord with all humility; and you know of the tears and trials which befell me through the plots of the Jews; 20 and how I kept back nothing that was helpful to you, nor that I should make known to you, and teach you publicly and in your homes; 21 urging upon both Jews and Greeks repentance in regard to Jehovah, and belief in regard to our Lord Jesus Christ.

22 And now, behold, being constrained by the Spirit, I go into Jerusalem, not knowing the things that shall befall me there; 23 except that the Holy Ghost testifies to me in every city, saying that bonds and tribulations await me. 24 But I set no value on life as precious to me, in comparison to accomplishing my course, and the ministry which I received from the Lord Jesus, to earnestly declare the good tidings of the favor of Jehovah.

25 And lo, now I know that ye all, among whom I went about proclaiming the kingdom, will see my face no more. 26 Therefore I testify to you this day, that I am clear from the blood of all; 27 for I shrank not from declaring the whole counsel of Jehovah to you. 28 Take heed to yourselves, and to all the flock over whom the Holy Ghost made you overseers to shepherd the church of the Lord, which he purchased with his own blood. 29 I know that after my departure grievous wolves will enter in among you, not sparing the flock. 30 And from among your own selves will leaders arise, speaking perverse things, to draw away the

disciples after them. 31 Therefore watch, remembering that for three years, night and day, I ceased not admonishing each one with tears.

32 And now I commend you to Jehovah, and to the message of his favor, who is able to build you up and to give you the inheritance among all the sanctified. 33 No one's silver, or gold, or apparel have I desired. 34 Ye yourselves know, that these hands ministered to my necessities, and to those who were with me. 35 In all things I taught you by example, that by thus laboring you ought to assist the weak, and to remember the words that the Lord Jesus himself spoke: It is more blessed to give than to receive.

36 Then having spoken these things, Paul kneeled down and prayed with them all. 37 And there was much weeping among them all, and putting their arms round Paul's neck they affectionately kissed him; 38 sorrowing most of all on account of the word which he had spoken, that they would see his face no more. And they accompanied him into the ship.

**21.** When, at last, we had parted ourselves from them, we sailed away; and having run a straight course, we came into Coos, and the day following into Rhodes, and from thence we sailed for Patara. 2 And having found a ship bound for Phoenicia, we went aboard and sailed away. 3 Then having come in sight of Cyprus, and having left it on our left, we sailed for Syria, and put into Tyre, for there the ship was to unload its cargo. 4 And having found the disciples, we stayed there seven days; and these, through their spirit, signified to Paul not to enter into Jerusalem.

5 But when we had completed the days of our stay, we departed and went on our way; they all accom-

panying us, with their wives and children, till we were out of the city. Then, having kneeled on the beach, we prayed. 6 After bidding each other farewell, we went on board the ship, and they returned to their homes.

7 Now, having finished the voyage from Tyre, we came into Ptolemais; and having saluted the brethren, we remained one day with them. 8 Then on the morrow we departed, and came into Caesarea; and having entered into the house of Philip the evangelist, who was one of the seven, we abode with him. 9 He had four daughters, virgins, who prophesied.

10 While remaining there a number of days, there came down from Judaea a certain prophet, Agabus by name. 11 And coming to us, he took off Paul's girdle, and having bound his own feet and hands, said: Thus says the Holy Ghost, So will the Jews in Jerusalem bind the leader who owns this girdle, and will deliver him into the hands of the Gentiles. 12 Now when we heard these things, both we and those of that place besought him not to go up into Jerusalem. 13 Then answered Paul and said: What mean you, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased pleading, and said: The will of the Lord be done.

15 And after these days, having packed up our baggage, we went up into Jerusalem. 16 And also some of the disciples from Caesarea went with us, bringing us to Mnason, of Cyprus, an old disciple, with whom we might lodge. 17 And having come into Jerusalem, the brethren received us gladly. 18 Then on the following day Paul, with us, went to see James; and all the officers of the church were present. 19

And having greeted them, he related one by one what things God had wrought among the Gentiles through his ministry.

20 And they hearing it, glorified Jehovah. And they said to him: Thou seest, brother, how many thousands of Jews there are who believe, and they are all zealous for the law. 21 And they have been informed concerning thee, that thou teachest all the Jews among the Gentiles to forsake Moses, telling them not to circumcise their children, nor to follow the customs. 22 What therefore is best to be done? A crowd will surely come together, for they will hear that thou hast come. 23 Do therefore this that we tell thee: We have four men who have a vow on them; 24 having taken these, be thou purified with them, and bear the charges for them, so that they shall shave their heads; then all will know that those things of which they have been informed concerning thee, are not correct; but that thou thyself walkest orderly, keeping the law. 25 But concerning those who have believed among the Gentiles, we wrote to them, deciding that they should keep themselves from things offered to idols, and from blood, and from what is strangled, and from fornication.

26 Then Paul took the men, and the next day, having purified himself with them, entered into the temple, announcing the expiration of the days of purification, at the time when the sacrifice would be offered in behalf of each one of them.

27 But as the seven days were about to be completed, the Jews from the province of Asia, having seen him in the temple, stirred up all the crowd and laid hands on him, 28 crying out: Head men of Israel, help! This is the man who is teaching all, everywhere, against the Jewish people, and the

law, and this place; and further also, he brought Greeks into the temple, and has defiled this holy place. 29 For they had previously seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple. 30 And the whole city was excited, and the people ran together; and having seized Paul, they dragged him out of the temple; and immediately the doors were shut.

31 But while they were seeking to kill him, there came a report to the commander of the garrison, that all Jerusalem was in an uproar. 32 He at once, having taken soldiers and officers, charged down upon the crowd; and they seeing the commander and the soldiers, stopped beating Paul. 33 Then the commander coming near seized Paul, and ordered him to be bound with two chains; and he inquired who he was, and what he had done. 34 But some in the crowd cried one thing, some another; and not being able to ascertain the truth on account of the tumult, he ordered him to be taken into the castle. 35 And when Paul reached the castle steps, he was actually being carried by the soldiers, on account of the violence of the mob; 36 for the mass of the people followed, shouting: Away with him.

37 And as he was about to be led into the castle, Paul says to the commander: Is it permitted to me to say something to thee? And he replied: Dost thou know Greek? 38 Then thou art not the Egyptian who some years ago caused an insurrection, and led out into the desert the four thousand bandits? 39 And Paul said: No, I am a Jew, a man of Tarsus in Cilicia, a citizen of a city of some note; and I beseech thee, allow me to speak to the people.

40 And he having given permission, Paul, standing on the steps, beckon-

ed unto the people with his hand for silence; and when there was a great silence, he addressed them in the Hebrew language, saying:

**22.** Head men, brethren and fathers, hear ye my defense which I now make to you.

2 And when they heard that he spoke to them in the Hebrew language, they kept the more quiet; and he continued, saying:

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, having been instructed according to the strictness of the law of the fathers, being zealous for Jehovah, just as you all are today. 4 I persecuted this new way unto death, binding and delivering into prison both husbands and wives. 5 As also the high priest can bear me witness, and all the Council; from whom also having received letters to the brethren, I went into Damascus to bring bound into Jerusalem also those who were there, in order that they might be punished.

6 And it occurred to me while journeying and drawing near to Damascus about noon, suddenly out of the sky a great light flashed about me. 7 And I fell upon the ground, and heard a voice saying to me: Saul, Saul, why persecutest thou me? 8 And I answered: Who art thou Sir? And he said to me: I am Jesus the Nazarene, whom thou persecutest. 9 And those who were with me beheld indeed the light, but they heard not the voice of him who spoke to me. 10 And I said: What shall I do Lord? And the Lord said to me: Arise, and go into Damascus; and there it will be told thee concerning all things which it has been appointed thee to do.

11 And as I could not see, on account of the glory of that light, being led by the hand by those who

were with me, I came into Damascus. 12 And one Ananias, a devout leader according to the law, well spoken of by all the Jews dwelling there, 13 coming to me, and standing by my side, said to me: Brother Saul, receive sight. And I, that moment, regained my sight. 14 And he said: The God of our fathers has appointed thee to know his will, and to see the Just One, and to hear a voice out of his mouth; 15 because thou shalt be a witness for him to all men, of what thou hast seen and heard. 16 And now why delayest thou? Having arisen be thou immersed, and symbolically wash away thy sins, having invoked his name.

17 And it occurred to me, having returned into Jerusalem, as I was praying in the temple, that I was in a trance, 18 and saw Jesus saying to me: Make haste, and go forth quickly out of Jerusalem; for they will not receive thy testimony concerning me. 19 And I said: Lord, they themselves know that I imprisoned and beat in every synagogue those believing on thee; 20 and when the blood of thy witness, Stephen was shed, I myself was standing by and consenting and keeping the garments of those who slew him. 21 And he said to me: Depart, for I will send thee far hence to the Gentiles.

22 Now they listened to him up to this statement; then they lifted up their voices, shouting: Away with such a fellow from the earth, for it is not fit that he should live. 23 And as they were shouting, and throwing up their mantels, and casting dust in the air, 24 the commander ordered him to be led into the castle, directing that he should be examined by scourging; in order that he might know for what cause they thus cried out against him.

25 But as they stretched him for-

ward with the straps, Paul said to the captain who was in charge: Is it lawful for you to scourge a man who is a Roman, and uncondemned? 26 And when the captain heard that, he went and reported to the commander, saying: What are you going to do? for this man is a Roman. 27 And the commander having come to Paul, said to him: Tell me, art thou a Roman? And he replied: Yes. 28 And the commander answered: I bought this citizenship with a great sum. And Paul replied: But I though was born free.

29 Then those who were about to examine him, immediately went away; and the commander also was afraid, after he had found out that Paul was a Roman, and because he had bound him.

30 Then the next day, desiring to know the real cause for which he was accused by the Jews, he set Paul free, and directed the chief priests and all the Council to come together; and having led Paul down he placed him before them.

**23.** Now Paul, having looked intently at the Council, said: Head men, brethren, with an all clear conscience I have lived before God up to this day. 2 But the high priest Ananias ordered those standing by him to smite his mouth.

3 Then Paul said to him: God will smite thee\*, thou whited wall; and sittest thou to judge according to the law, yet commandest me to be smitten contrary to the law?

4 And those who stood by said: Revilest thou God's high priest? 5 And Paul said: I did not bear in mind, brethren, that he is high priest; for it is written: Thou shalt not speak evil of a ruler of the people.

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\*3 Ananias was killed by an assassin. See Josephus' Wars. ii. 17, 9.



6 Now Paul knowing that the one part were Sadducees and the other part Pharisees, exclaimed before the Council: Head men, brethren, I am a Pharisee, a son of a Pharisee; and on account of an expectation of a resurrection of the dead I am being judged.

7 And having said this, there arose a dissension between the Pharisees and Sadducees; and the crowd was divided. 8 For Sadducees say that there is no resurrection, nor angel, nor spirit; but Pharisees acknowledge both. 9 So there arose a great clamor; and some of the scribes of the party of the Pharisees, having risen up contended, saying: We find no evil in this man, what if a spirit has spoken to him, or an angel—?

10 Then a great struggle arising, the commander, fearing lest Paul should be pulled in pieces by them, ordered the guard to go down and take him by force from among them, and bring him into the castle.

11 And in the night following the Lord stood by him, and said: Be of good courage, for as thou hast fully testified concerning me at Jerusalem, so must thou bear witness also at Rome.

12 Now when it was day, the Jews having formed a conspiracy, put themselves under an oath, declaring they would neither eat nor drink until they had killed Paul. 13 And those making this conspiracy were more than forty; 14 who having come to the chief priests and the councillors said: We have bound ourselves under an oath to taste nothing until we have killed Paul. 15 Now therefore do ye, with the Council, suggest to the commander that he bring Paul down to you, as though ye would examine more accurately the things concerning him; and we, before he comes near, are ready to kill him.

16 But the son of Paul's sister having heard their lying-in-wait plot, went and entered into the castle, and told Paul. 17 Then Paul, having called one of the captains to him, said: Take this young man to the commander; for he has something to tell him. 18 Then he took him and led him to the commander and said: Paul, the prisoner, having called me to him; asked me to bring this young man to thee, as he has something to say to thee.

19 Then the commander having taken hold of his hand, and having withdrawn privately, he asked: What is it that thou hast to tell me? 20 And he said: The Jews have agreed to ask thee that thou mayest bring Paul down tomorrow into the Council, as though they would investigate something concerning him more accurately. 21 Be not thou therefore persuaded by them, for there lie in wait for him more than forty head men of them, who are bound with an oath, neither to eat nor to drink until they have killed him; and now they are ready waiting for the promise from thee. 22 The commander then dismissed the young man, having charged him: "Tell no one that thou didst give this information to me."

23 Then having summoned two of the captains, he said: Get ready two hundred soldiers to go to Caesarea, and seventy horsemen, and two hundred spearmen, by nine o'clock tonight; 24 and provide horses to carry Paul and his baggage, so as to bring him safely to Felix the governor.

25 Then he wrote a letter, as follows: 26 Claudius Lysias to the most excellent governor Felix, greeting. 27 This leader having been seized by the Jews, and being about to be put to death by them, I came upon them with the guard and rescued him. Having learned that he is a Roman, 28

and wishing to know the crime for which they accused him, I brought him down into their council; 29 and I found him to be accused concerning questions of their law, but nothing laid to his charge worthy of death or of bonds. 30 But it having been disclosed to me that they had a plot against him, I sent him to thee at once, having also charged the accusers to appear against him before thee.

31 So the soldiers, therefore, according to the orders given to them, having received Paul, brought him by night into Antipatris; 32 and on the morrow they returned into the castle, leaving the horsemen to go on with him; 33 who, having entered into Caesarea and delivered the letter to the governor, also placed Paul before him. 34 And having read the letter, he asked of what province Paul was. And learning that he was from Cilicia, 35 he said: I will here thee fully when the accusers are also come. And he commanded Paul to be kept in Herod's palace.

**24.** Then after five days the high priest Ananias came down to Caesarea, with certain elders and a certain orator named Tertullus, who appeared before the governor against Paul. 2 And Tertullus having been called, he began to accuse Paul, saying: Seeing that by thee we enjoy great quietness, and that reforms are being accomplished for this nation through thy forethought in every way and everywhere, 3 we accept it, most noble Felix, with all thankfulness. 4 But that I may not detain thee too long, I pray thee in thy clemency to hear us briefly. 5 Now we have found this leader a pest, and exciting disturbances among all the Jews throughout the empire, being a chief of the sect of the Nazarenes. 6 He even attempted to profane the

temple, and we seized him. 8 From him thou canst thyself ascertain, by examination, the truth concerning all these things whereof we accuse him. 9 And the Jews also joined in the charge, declaring that these things were so.

10 Then Paul, the governor having beckoned to him to speak, answered: Knowing that thou hast been for many years a judge to this nation, I do cheerfully answer as to the things concerning myself. 11 As thou art able to ascertain, it is not more than twelve days since I went up into Jerusalem to worship; 12 and neither in the temple did they find me disputing with any one, or causing a tumult of the people, nor in the synagogues, nor in the city; 13 neither can they prove to thee the things concerning which they now accuse me.

14 But this I confess to thee, that according to the way which they call a sect, so I serve the God of our fathers, believing all things which throughout the law and the prophets have been written; 15 having an expectation with reference to Jehovah, which also they themselves entertain, that there will be a resurrection both of the righteous and the unrighteous. 16 And in this I discipline myself continually to have a conscience void of offence towards Jehovah and mankind.

17 But after a number of years absence, I came bringing alms for my nation, and offerings; 18 during which time they found me, after completing a period of purification, in the temple, not with a crowd, nor with tumult; but the trouble was caused by some Jews from the province of Asia, 19 who ought to be here before thee, and make accusation, if they had anything against me. 20 Or let these themselves say what crime they found when I stood before the Sanhedrin,

21 except about this one exclamation which I uttered while standing among them: On account of the resurrection of the dead I am judged by you today.

22 Now Felix, knowing more accurately the things concerning the new way, put the Jews off, saying: When Lysias the commander shall come down, I will decide about your matters. 23 And he commanded the captain to keep Paul, but let him have freedom; and not to forbid any of his friends to minister to him.

24 Then some days later, Felix having come with his wife, Drusilla, who was a Jewess, he sent for Paul, and heard him concerning the belief with reference to Christ Jesus. 25 And as he reasoned about righteousness, and self-control, and the judgment to come, Felix became alarmed, and said: Go thy way for this time; and when I have found a convenient time, I will call for thee. 26 At the same time also hoping that money would be given him by Paul, and therefore he sent for him oftener, and conversed with him. 27 But after two years were passed, Felix was succeeded by Porcius Festus; and Felix, wishing to gain favor with the Jews, left Paul bound.

**25.** Festus therefore, having entered upon his duties in the province, after three days went up from Caesarea into Jerusalem. 2 Then the chief priests and the chief of the Jews appeared before him against Paul, and besought him, 3 asking as a favor, against the interest of Paul, that he would summon him into Jerusalem; they planning an ambuscade to kill him on the road. 4 Thereupon Festus told them that Paul would be kept at Caesarea, and that he himself would soon go thither. 5 Therefore, says he, let those among you having ability having gone down with me, let them accuse him if there is anything amiss in this leader.

6 Now having tarried among them not more than eight or ten days, he went down into Caesarea; and, on the next day, having taken his place on the judgment-seat, he commanded Paul to be brought. 7 And when he was come, the Jews who had come down from Jerusalem stood round him, bringing against him many and grievous charges, which they could not prove.

8 Paul in defence answered: Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offence.

9 But Festus, desiring to gain favor with the Jews, answering said to Paul: Art thou willing to go up into Jerusalem, and there be judged before me concerning these things? 10 And Paul said: I am standing before the judgment-seat of Caesar. where I ought to be judged; to the Jews I have done nothing wrong, as thou also very well knowest. 11 If, however, I am an offender, and have done anything worthy of death, I do not refuse to die; but if there is nothing true of which they accuse me, no one has the right to give me up to them. I appeal to Caesar.

12 Then Festus having conferred with the council answered: To Caesar thou hast appealed; to Caesar thou shalt go.

13 Now some days after this, Agrippa, the king, and Bernice, came into Caesarea to salute Festus. 14 And as they were spending many days there, Festus laid the case of Paul before the king, saying: There is a certain leader left here a prisoner by Felix; 15 concerning whom, when I was at Jerusalem, the chief priests and the councillors of the Jews made complaint, asking for judgment against him. 16 To whom I answered: It is not a custom for Romans to give up any man, before the accused has the

accusers face to face, and has opportunity to answer for himself concerning the crime charged against him.

17 When therefore they had come together here, without making any delay, the next day I sat on the judgment-seat and commanded the leader to be brought; 18 concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; 19 but they had certain controversies with him concerning their own religion, and concerning a certain Jesus who had died, whom Paul affirmed to be alive. 20 And I being perplexed concerning an investigation of these things, I asked whether he would be willing to go into Jerusalem, and there be judged concerning these things. 21 But Paul having appealed to have his case kept for the decision of the emperor, I commanded him to be kept till I could send him up to Caesar.

22 And Agrippa said to Festus: I was also desiring to hear the man myself. Festus replied: Tomorrow then thou shalt hear him.

23 On the next day, therefore, Agrippa and Bernice having come with great pomp, and having entered into the place of hearing, with the commanders and principal officials of the city, at the command of Festus, Paul was brought in. 24 And Festus said: King Agrippa, and all the officials present with us, ye see this one concerning whom all the multitude of the Jews appealed to me, both in Jerusalem and here, crying out that he ought not to live any longer. 25 But having found that he had done nothing worthy of death, and he himself having appealed to the emperor, I determined to send him; 26 concerning whom, however, I have nothing certain to write to my lord. Therefore I brought him before you, and especially before thee, king Agrippa, in order that,

the examination having been made, I may have something to write. 27 For it seems to me unreasonable to send a prisoner, and not also state the charges against him.

**26.** And Agrippa said to Paul: It is permitted thee to speak concerning thyself. Then Paul, extending his hand, made his defense.

2 I deem myself fortunate, king Agrippa, in being about to defend myself today before thee, concerning all things of which I am accused by the Jews; 3 especially as thou art well informed concerning all the customs and questions among the Jews; therefore I beseech thee to hear me patiently.

4 My manner of life then from my youth up, which was from the beginning among my nation and in Jerusalem, know all the Jews; 5 who have all along known me from the first, if they were willing to testify, that according to the strictest sect of our religion, I lived a Pharisee. 6 And now I stand on trial on account of the hope of that promise made by Jehovah to our fathers; 7 into the benefit of which our twelve tribes, earnestly serving day and night, expect to come; concerning which expectation, O king, I am accused by the Jews. 8 Why is it judged by you as incredible, that Jehovah raises the dead?

9 Then indeed, I thought to myself, that I ought to do many things against the name of Jesus the Nazarene; 10 which even I did in Jerusalem; and many of the saints I did shut up in prisons, having received authority from the chief priests; and when they were put to death, I gave my vote against them. 11 Also often punishing them in all the synagogues, I urged them to blaspheme. And being furious against them, I persecuted them even into foreign cities.

12 On such a mission, as I was going into Damascus with authority and a commission from the chief priests, 13 at midday, O king, I saw on the way a light from heaven, beyond the brightness of the sun, shining around me and those who journeyed with me. 14 And all of us having fallen upon the earth, I heard a voice saying to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads. 15 And I said: Who art thou, Sir? And the Lord said: I am Jesus whom thou persecutest. 16 But arise, and stand upon thy feet; for I appeared to thee for this purpose, to appoint thee a servant and a witness both of what thou hast seen, and of the things in which I will appear to thee; 17 delivering thee from thy people and from the Gentiles, among whom I send thee 18 to open their eyes, that they may turn from darkness into light, and from the authority of Satan to Jehovah, that they may receive forgiveness of sins, and an inheritance among those who have been sanctified by belief with reference to me.

19 On which account, O king Agrippa, I was not disobedient to the heavenly vision; 20 but first to those in Damascus, then in Jerusalem and all the region of Judaea, then to the Gentiles, I declared that they should repent and turn to Jehovah, living a life consistent with their repentance. 21 On account of these things the Jews, having seized me in the temple, attempted to kill me. 22 Therefore having received help from God, I have stood until this day bearing witness both to small and great, saying nothing beyond what both the prophets and Moses said should come to pass; 23 that the Christ should suffer, and that he, first from the resurrection of the dead, would proclaim light both

for the Jewish people and for the Gentiles.

24 While speaking these things in his defence, Festus says with a loud voice: Paul, thou art mad; much learning turns thee into madness. 25 But Paul replies: I am not mad, most noble Festus; but I speak forth words of truth and good sense. 26 For the king, to whom I speak freely, knows about these things; for I am persuaded that none of these things have escaped his notice; for this has not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa said to Paul: You persuade thyself with a little to make me a Christian. 29 And Paul said: I could pray to Jehovah that not only thou, but also all those hearing me today, whether with little or much, to be as I am, except these chains.

30 Both the king and the governor rose up, also Bernice and those who sat with them, 31 and having withdrawn, they spoke to one another, saying: This man does nothing worthy of death or of chains. 32 And Agrippa said to Festus: This man could have been set at liberty, if he had not appealed to Caesar.

**27.** Then when it was decided that we should sail for Italy, they delivered Paul and some other prisoners to a captain named Julius, of the Augustan cohort. 2 And entering into a ship of Adramyttium, about to sail for the Asiatic ports, we set sail, Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we put into Sidon. And Julius, treating Paul kindly, permitted him to go to his friends and receive their care. 4 And thence setting sail, we had to sail to the south of Cyprus, because the winds were contrary. 5 And having sailed over the sea along Cilicia and Pamphylia we came to

Myra, a city of Lycia. 6 And there the captain having found a ship of Alexandria sailing for Italy, he put us on board of it. 7 Then sailing slowly many days, and having come with difficulty over against Cnidus, the wind not allowing us to put in there, we sailed on to the south of Crete off Salmone; 8 and coasting along it with difficulty, we came into a certain place called Fair Havens, near to which was the city of Lasaea.

9 Now much time having passed and the sailing being already hazardous, for even the \*Fast was already over, so Paul exhorted them, 10 saying: Head men, I perceive that the voyage is about to meet with disaster and much loss, not only of the cargo and the ship, but also of our lives. 11 The captain, however, was more influenced by the pilot and the shipowner, than by the statements spoken by Paul. 12 And as the harbor was not well situated for wintering, the greater number expressed a desire to sail out from thence, and if by any means they could reach Phoenix, a harbor of Crete, open to the north-east and south-east, to winter there.

13 Then a south wind beginning to blow moderately, thinking they were about to gain their purpose, they weighed anchor and coasted along close by Crete. 14 But not long after there beat against us a tempestuous wind called Euroclydon. 15 And the ship having been caught, and not being able to bring its head to the wind, giving it up we were driven along. 16 And running under the lee of a certain small island, called Clauda, we were able with difficulty, to secure the boat, 17 which when they had taken up, then they used helps, un-

dergirding the ship; and, fearing lest they should be cast into the Syrtis, they lowered the sail, and so they were driven.

18 As we were being violently storm-tossed, the next day they began a throwing out of the cargo; 19 and on the third day with their own hands they threw out the ship's equipment. 20 Then, neither sun nor stars appearing for many days, and a great tempest still beating upon us, all remaining hope of our being saved was taken away.

21 And all having for a long time taken but little food, then Paul, standing up in the midst of them, said: O head men, ye ought indeed to have hearkened to me and not sailed from Crete, and incurred this disaster and loss. 22 But now I exhort you to be of good cheer, for there shall be no loss of life among you, but only of the ship. 23 For there stood by me this night an angel of Jehovah, whose I am, and whom I serve, 24 saying: Fear not Paul, thou must stand before Caesar; and lo, Jehovah has given thee all those who sail with thee. 25 Therefore, Sirs, be of good cheer; for I believe Jehovah, that it will be even so, as it has been told to me. 26 But we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were being driven along in the sea of Adria, about midnight the sailors suspected that they were drawing near to some country; 28 and having sounded they found twenty fathoms; and having gone a little further, they sounded again, and found fifteen fathoms. 29 Then fearing lest we should be cast against rocky places, they cast four anchors out of the stern, and longed for day. 30 The sailors, however, seeking to escape from the ship, had let down the boat into the sea, pretending as if they were about to put

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\*9 That, on the Day of Atonement, the only fast appointed by Jehovah in the law. It occurred about the tenth of October.

anchors from the prow. 31 Paul said to the captain and to the soldiers: Unless these remain in the ship, ye cannot be saved. 32 Then the soldiers cut off the ropes of the boat and let it drift away.

33 Now while day was coming on, Paul exhorted all to partake of food, saying: Today is the fourteenth day that ye have continued watching and fasting, having eaten practically nothing. 34 Therefore I urge you to partake of food; for this concerns your safety; for not a hair of the head of one of you shall perish. 35 And having thus spoken, and having taken bread, he gave thanks to Jehovah before all; and having broken it, he began to eat. 36 Then all having become encouraged, they themselves also partook of food. 37 The total number of us in the ship was two hundred and seventy-six. 38 And all being satisfied with food, they lightened the ship, throwing out the wheat into the sea.

39 And when it was day, they did not recognize what land it was, but they noticed a certain inlet having a beach into which they decided to drive the ship, if they could do it. 40 So cutting away the anchors they left them go into the sea; at the same time having loosed the bands of the rudders, and having hoisted the foresail to the wind, they made for the beach. 41 But having run into a place where two seas met, they stranded the vessel; and the prow having stuck fast remained unmovable, but the stern was broken by the violence of the waves.

42 Now the counsel of the soldiers was that they should kill the prisoners, lest any one by swimming out should escape. 43 But the captain, desiring to save Paul, restrained them from their purpose; and commanded that those who could swim should cast themselves first into the sea and

get out on the land; 44 then the rest should follow, some on planks, and others on some things from the ship. And so it came to pass that all escaped safely to the land.

**28.** Now after we had safely escaped, then we learned that the island is called Melita. 2 The natives showed us much kindness; for having kindled a fire they brought all of us to it because of the present rain, and because it was cold.

3 Paul having gathered a bundle of sticks, and having laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. 4 And when the natives saw the serpent hanging from his hand, they said among themselves: Certainly this man is a murderer, whom, though he has escaped from the sea, justice does not permit to live. 5 He indeed, meanwhile, having shaken the serpent off into the fire, suffered no injury. 6 But they were expecting him soon to become swollen, or suddenly to fall down dead. But after waiting a long time and seeing nothing amiss happening to him, changing their opinions, they said that he was a god.

7 In the neighborhood of that place there were lands belonging to the chief person of the island, Publius by name, who having taken us to his home kindly entertained us three days. 8 Now at that time the father of Publius lay sick with fever and dysentery. Paul having come in went to him, and having prayed laid his hands on him, and cured him. 9 Then this having taken place, also others in the island who had diseases, came and were cured. 10 And they honored us with many presents; and when we put to sea they loaded us with things to meet our needs.

11 Then after three months, we put to sea in a ship of Alexandria, which had wintered at the island. 12

And having landed at Syracuse, we remained three days; 13 whence having coasted around, we came into Rhegium; and after one day a south wind arose, and we came on the second day into Puteoli; 14 where, having found brethren, we were entreated to remain with them seven days; and so we went on for Rome.

15 Now from thence, the brethren having heard of us, came to meet us as far as Appii Forum and the Three Taverns; whom when Paul saw, having given thanks to Jehovah, he was encouraged.

16 And when we came into Rome, Paul was permitted to dwell by himself with the soldier who guarded him.

17 And it came to pass, after three days, Paul called together the chief ones of the Jews; and when they were come together, he said to them. Head men, brethren, I, though having done nothing against the Jewish people, or the customs of our fathers, was delivered a prisoner from Jerusalem into the hands of the Romans; 18 who, having examined me, wished to release me, because there was no cause of death in me. 19 But as the Jews spoke against it, I was compelled to appeal to Caesar; not however that I have anything to charge against my nation. 20 For this reason therefore, I called for you, to see and to speak to you; for on account of the hope of Israel I am bound with these chains.

21 And they said to him: We neither received letters from Judaea concerning thee, nor did any one of the brethren who came here, report or speak any evil concerning thee. 22

But we desire to hear from thee what thou believest; for concerning this sect, we know that everywhere it is spoken against.

23 So having appointed a day for him, they came to him in greater numbers into the place where he dwelt; to whom he explained the kingdom of Jehovah, fully bearing witness; and from morning till evening endeavoring to convince them concerning Jesus, both from the law of Moses and from the prophets. 24 And some indeed were persuaded by the things which were declared to them, and some refused to believe. 25 So, disagreeing among themselves, they departed, after Paul had spoken this one message: Well did the Holy Ghost speak through Isaiah the prophet to our fathers, 26 saying: Go to this people, and say, by hearing ye will hear, and will in no wise understand; and seeing ye will see, and will in no wise perceive. 27 For the mind of this people is become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their mind and turn, and I should heal them. 28 Be it known to you, therefore, that the salvation of Jehovah is sent to the Gentiles; and they will hear.

30 And Paul remained two whole years in his own hired house, and welcomed all who came to him; 31 proclaiming the kingdom of Jehovah, and teaching the things concerning the Lord Jesus Christ with entire freedom of speech, no one hindering him.



## NOTES AND REFERENCES.

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# EPISTLE TO THE ROMANS.

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**1** Paul, a servant of Christ Jesus, a called apostle, set apart for the gospel of God (2 which he before promised through his prophets in holy writings,) 3 concerning his Son, who was born of the offspring of David according to the flesh, 4 who was determined with power, God's Son, according to the spirit of holiness, in consequence of the resurrection from the dead of Jesus Christ our Lord; 5 through whom we have received favor and apostleship with reference to winning obedience of belief among all the Gentiles, for his name's sake; 6 among whom ye are also chosen ones of Jesus Christ; 7 to all the beloved of God who are in Rome, called saints: Favor to you, and peace, from God our Father and our Lord Jesus Christ.

8 First, indeed, I give thanks to my God through Jesus Christ concerning all of you, because your belief is proclaimed throughout the whole world. 9 For Jehovah, whom in my spirit I serve in the gospel of his Son, is my witness how unceasingly I make mention of you; 10 always in my prayers asking, if possibly, now at length, I may be prospered, in accordance with the will of Jehovah to come unto you 11 For I long to see you, in order that I may impart to you, some spiritual help, for you to be firmly established; 12 and that means, that I may be encouraged together with you through each others faith, both yours and mine.

13 And I do not wish you to be ignorant, brethren, that many times I purposed to come unto you (but up

to the present I have been hindered), in order that I might have some fruit among you also, even as among the other nations. 14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. 15 So, according to my ability, I am ready to preach the gospel to you also who are in Rome. 16 For I am not ashamed of the gospel, for it is the power of God for salvation to every one who believes, to the Jew first, and also to the Greek. 17 For in it, in consequence of belief, is revealed God's righteousness with reference to belief, as it has been written: And the righteous shall live in consequence of belief.

18 Now God's wrath is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth by unrighteousness; 19 because that which may be known of Jehovah is manifest among them; for Jehovah manifested it to them. 20 For, from the creation of the world, the invisible attributes of him are clearly seen, being made plain by the things that are made, even his eternal power and Godhead; in order that they may be without excuse. 21 Because, when they knew Jehovah, they did not glorify him as God, nor were thankful, but became vain in their reasonings, and their stupid spirit was blinded. 22 Professing themselves to be wise, they became fools; 23 and changed the glory of the incorruptible God to an image resemblance of corruptible man, and of birds, and fourfooted beasts, and creeping things.

24 Therefore Jehovah gave them over, through the desire of their minds for uncleanness, to dishonor their bodies among themselves; 25 who exchanged the truth of Jehovah for a lie, and worshipped and served the creature rather than the Creator, who is blessed for the ages. Amen.

26 On this account Jehovah gave them over into vile passions; for their females changed the natural use into that which is against nature; 27 and in like manner also the males, having left the natural use of the female, were inflamed in their lust for one another, males with males practicing shameful vice, and receiving back in themselves the penalty of their wrong doing which was due.

28 And as they did not choose to retain Jehovah in their knowledge, Jehovah gave them over into a reprobate state of mind, to do those things which are not right; 29 being filled with all unrighteousness, wickedness, malice, covetousness; full of envy, murder, strife, deceit, malignity; whisperers, 30 backbiters, haters of God, insolent, proud, boast-ers, devisers of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural affection, unmerciful; 32 who, knowing the judgment of Jehovah, that those doing such things are worthy of death, not only do them, but also accord with those who do them.

**2.** Therefore thou art without excuse, O man, every one who judgest; for wherein thou judgest another, thou condemnest thyself; for thou who judgest doest the same things. 2 But we know that the judgment of Jehovah against those who do such things, is according to truth. 3 Now reckonest thou this, O man, thou who judgest those who do such things, and doest them thyself, that thou wilt escape the judgment of Je-

hovah? 4 Or do you despise the abundance of his goodness and forbearance and patience, being ignorant that the goodness of Jehovah is for to lead you into repentance?

5 But by thy obstinacy, and impenitent mind, thou art treasuring up for thyself wrath in the day of wrath and revelation of the righteous judgment of Jehovah; 6 who will render to each according to his deeds; 7 to those indeed, who by patient continuance in well-doing seek glory, and honor, and immortality, he will give eternal life; 8 but upon those who are factious, and who disobey the truth, but obey unrighteousness, will fall wrath and anger, 9 tribulation and anguish, upon every spirit of man who does evil, of the Jew first, and also of the Greek; 10 but glory and honor, and peace to every one who does good, to the Jew first, and also to the Greek; 11 for there is no respect of persons with Jehovah.

12 Now as many as sinned without law will also perish without law; and as many as sinned under law will be judged by law; (13 for not the hearers of law are righteous in God's sight, but the doers of law will be justified, 14 for when Gentiles, who have no law, do by nature the things required by law, these, though having no law, are a law to themselves; 15 who show plainly that the demands of the law are written in their minds. their conscience co-attesting, and their thoughts meanwhile one with another accusing or excusing them;) 16 in the day when, according to my gospel, Jehovah will judge the hidden things of men by Christ Jesus.

17 But if thou art called a Jew, and retest upon law, and boastest in Jehovah, 18 and knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 and art confident that thou

thyself art a guide of the blind, a light for those in darkness, 20 an instructor of the simple, a teacher of the young, having the form of the knowledge and of the truth in the law; 21 thou then, who teachest another, dost thou not teach thyself? Thou who preachest: Do not steal, dost thou steal? 22 Thou who sayest: Do not commit adultery, dost thou commit adultery? Thou who abhorrest idols, dost thou commit sacrilege? 23 Thou who boastest in law, dost thou dishonor Jehovah through the transgression of the law? 24 For the name of Jehovah is blasphemed among the Gentiles because of you, just as it has been written.

25 Now circumcision indeed profits, if thou obey the law; but if thou art a transgressor of law, thy circumcision has become uncircumcision. 26 If then the uncircumcised keeps the requirements of the law, shall not his lack of circumcision be overlooked and he be counted as circumcised? 27 And shall not the uncircumcised, in the natural order of things, if he fulfill the law, judge thee, who with the written law and circumcision art a transgressor of law? 28 For he is not a true Jew, who is one only outwardly; nor is that true circumcision, which is only outward in the flesh; 29 but he is a true Jew, who is one inwardly; and true circumcision is of the spirit, spiritual, not literal; whose praise is not from men, but from Jehovah.

**3.** What then is the superiority of the Jew? Or what the profit of the circumcision? 2 Much in every way; first, indeed, because they were entrusted with the oracles of Jehovah. 3 For what if some did not believe? Shall their unbelief make void the faithfulness of Jehovah? 4 That can not be; yea, let Jehovah be true, and every man a liar; even as it has

been written: That thou mayest be justified in thy words, and shalt overcome when thou art judged. 5 But if our unrighteousness commends the righteousness of God, what shall we say? Is Jehovah unrighteous who takes vengeance? (I speak according to the way of men.) 6 That can not be; for then how shall Jehovah judge the world? 7 But if the truthfulness of Jehovah, made more manifest through my lie, abounded to his glory, why am I nevertheless condemned as a sinner? 8 and why not (as we are slanderously charged, and according as some affirm that we say): Let us do evil that good may come? No, the condemnation of those who do evil is just.

9 What then? Are we Jews better than they? No, in no wise; for we before charged, that both Jews and Gentiles are all under sin; 10 as it is written: There is no one righteous, no, not one; 11 There is no one that understands, there is no one that seeks after Jehovah. 12 They are all gone out of the way, they are at the same time become depraved; there is no one that does good, there is not so much as one. 13 Their throat is an opened grave, with their tongues they used deceit, the poison of asps is behind their lips; 14 whose mouth is full of cursing and bitterness. 15 Their feet are swift to shed blood. 16 Destruction and misery are in their ways; 17 and a way of peace they have not known. 18 There is no fear of God before their eyes.

19 Now we know that whatever the law says, it speaks to those under the law; in order that every mouth may be stopped, and all the world be under judgment to Jehovah; 20 since in consequence of works of the law no human being shall be justified in his sight; for through law comes the knowledge of sin.

21 But now, apart from law, a righteousness of God has been manifested, being attested by the law and the prophets; 22 however, a righteousness of God through belief of Jesus Christ, for all those who believe (for there is no distinction made; 23 for all have sinned and come short of the glory of Jehovah); 24 they being justified freely through his favor on account of the redemption that is by Christ Jesus; 25 whom Jehovah put forth as an atonement, **by his blood**, through belief, for a demonstration of his righteousness; on account of the passing over, through Jehovah's forbearance, of the sins before committed; 26 and for a demonstration of his righteousness in the present time, with reference to his being just though justifying him who sins, in consequence of belief of Jesus.

27 Where then the boasting? It is shut out. By what kind of law? The law of works? No, but by a law requiring belief. 28 For we conclude that a man is justified through belief, apart from works of the law. 29 Is Jehovah the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also; 30 since it is one and the same Jehovah who will justify the circumcised in consequence of belief, and the uncircumcised by reason of the belief. 31 Do we then make the law of no account by reason of the belief? That can not be; but we establish the law.

**4.** What then shall we say that Abraham our forefather, according to the flesh, has found? 2 For if Abraham was justified in consequence of works, he has a ground of boasting, but not before God. 3 For what says the scripture? And Abraham believed Jehovah, and it was reckoned to him for righteousness. 4 Now to him who works, the reward is not reckoned as a favor, but as a debt. 5

But to him who does not rely upon his works, but who believes on him who justifies the sinful, his belief is reckoned for righteousness. 6 Even as also David speaks of the blessedness of the man to whom Jehovah reckons righteousness, apart from works: 7 Blessed are they whose iniquities are forgiven, and whose sins are covered over. 8 Blessed is the head man to whom Jehovah will in no wise reckon sin.

9 Comes this blessedness then on the circumcised, or on the uncircumcised also? For we say that belief was reckoned to Abraham for righteousness. 10 How then was it reckoned? While he was circumcised, or while he was uncircumcised? It was not while he was circumcised, but while he was uncircumcised. 11 And he received the circumcision symbol as a seal of the righteousness of the faith which he had while uncircumcised; thus for him to be father of all those who believe while uncircumcised, so that the righteousness might be reckoned to them also; 12 and father to those of the circumcision who are not only of the circumcision, but who also walk in the steps of the faith of our father Abraham which he had while he was as yet uncircumcised.

13 For not through the law was the promise given to Abraham or to his seed, that he should be heir of the world, but through the righteousness of belief. 14 For if those of the law be heirs, belief is made void, and the promise is made of no effect. 15 For the law worketh vengeance; but where there is no law, neither is their transgression. 16 On account of this the promise depends on belief, in order that it may be by favor, so that it may be made sure to all the seed; not to those only who are of the law, but also to those

who are of the faith of Abraham, who is the father of us all 17 (as it is written: A father of many nations have I made thee,) in the sight of God whom he believed, he who quickeneth the dead, and calls the things that are not as though they were.

18 With no ground for hope, Abraham in hope, believed that he should become father of many nations, according to that which had been spoken: So shall thy descendants be. 19 And not being weak in faith, he considered not his own impotency (he being about a hundred years old), and the impotence of Sarah's womb. 20 So with reference to the promise of Jehovah he wavered not through unbelief, but was strengthened in his belief, giving glory to Jehovah, 21 and being fully assured that what he has promised he is also able to do. 22 Hence it was accounted to him for righteousness.

23 And it was not recorded for his sake alone, that it was accounted to him; 24 but also for our sake, to whom it shall be accounted, if we believe on him who raised up Jesus our Lord from among the dead; 25 who was delivered up because of our offences, and was raised for the sake of our justification.

**5.** Therefore, having been justified in consequence of belief, we have peace with Jehovah through our Lord Jesus Christ; 2 through whom also we have admission into this favor in which we stand; and we rejoice in expectation of the glory of Jehovah. 3 And not only so, but we rejoice in our tribulations; knowing that tribulation works out patience; 4 and the patience approved character; and approved character hope; 5 and we will not be disappointed in our hope, because Jehovah's love has been bestowed liberally in our minds through the holy spirit

that was given to us.

6 For, while we were still helpless, Christ at the proper time died for the ungodly. 7 Indeed hardly in behalf of a just person will any one die, though possibly, on behalf of a good person, some one might even dare to die. 8 But God commends his own love for us, in that while we were yet sinners Christ died for us. 9 Much more therefore, having been justified by his blood we shall be saved from the wrath of Jehovah, through him. 10 For it, being enemies, we were reconciled to Jehovah through the death of his Son; much more, having been reconciled, we shall be saved by his life; 11 and not only so, but we even glory in Jehovah through our Lord Jesus Christ, by whom we have now received the reconciliation.

12 With a view to this, as by one man sin entered into the world, and death by sin; and so death passed into all men, for that all sinned; 13 (for until the law sin was in the world, but sin is not charged where there is no law. 14 However death reigned from Adam until Moses, even over those who had not sinned in the like manner as the transgression of Adam, who was a type of the coming one. 15 But shall not as the offence, so also be the free gift? For if by the offence of the one, the many died; so the favor of Jehovah, and through his favor the gift of the one man Jesus Christ, did much more abound for the many; 16 and not as through one who had sinned, is the gift. For indeed, the judgment was for condemnation in consequence of one sin, while the gracious gift saves from many offences into justification. 17 For if by the offence of the one, death reigned through the one, Adam; much more, those receiving the abundance of the favor and of the gift of righteousness, shall reign in

life through the one, Jesus Christ.) 18 so then, as through one offence for all men judgment for condemnation followed; so also through one punishment for all men judgment for justification of life followed. 19 For as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the One the many shall be constituted righteous. 20 Moreover the law supervened, in order that transgression may have an excess or opportunity; but where sin abounded, the favor of God abounded more exceedingly; 21 in order that just as sin reigned in unison with death, so also the favor of God must reign through righteousness for eternal life, through Jesus Christ our Lord.

**6.** What then shall we say? Must we continue in sin in order that grace may abound? 2 That can not be. How shall we who died to sin, still live in it? 3 Or know ye not that as many as were immersed with reference to Christ Jesus were immersed with reference to his death? 4 Therefore we were buried with him by the immersion into his death; so that as Christ was raised from the dead for the sake of the glory of the Father, so also we must walk in newness of life. 5 For if we have become united with him in the likeness of his death, so also we shall be in the likeness of his resurrection; 6 knowing this, that our old sinful nature was crucified with him, in order that our sinful body can be rendered powerless. We are no longer to be a servant to sin; 7 for he who has died, has been released from the claims of sin. 8 Now we believe if we died with Christ, that we shall also live with him, 9 knowing that Christ, having been raised up from among the dead, dies no more; for death no longer has dominion over him. 10

For the death which he died, he died for sin once for ever; but the life which he liveth, he lives to Jehovah. 11 And so count ye yourselves to be dead indeed to sin, but alive to Jehovah through Christ Jesus.

12 Therefore let not sin reign in your mortal body, for you to obey its wishes; 13 nor yield your members to sin as instruments of unrighteousness; but devote yourselves to Jehovah, as being alive from among the dead, and your members to Jehovah as instruments of righteousness. 14 For sin shall not be master over you, since you are not under law, but under grace.

15 What then? Should we sin, because we are not under law, but under grace? That cannot be. 16 Know ye not, that to whom ye yield yourselves servants for obedience, his servants ye are whom ye obey; whether as servants of sin for death, or as servants of obedience for righteousness? 17 But thanks be to Jehovah, that though ye were slaves of sin, nevertheless ye have yielded a sincere obedience to that kind of teaching into which ye were brought; 18 and having been set free from sin, ye became servants to righteousness,

19 I speak after the manner of men, on account of the infirmity of your flesh. Indeed, just as ye devoted your members as servants to uncleanness, and to lawlessness for lawlessness; so now devote your members as servants to righteousness for holiness. 20 For when ye were slaves of sin, ye were free as to righteousness. 21 At that time, therefore, what profit had ye in the conduct of which ye are now ashamed? for the end of those things is death. 22 But now, having been set free from sin, and having become servants to Jehovah, you have for your profit holiness, and the consummation eternal life. 23

For the wages of sin is death, but the free gift of Jehovah is eternal life through Christ Jesus our Lord.

**7** • Know ye not, brethren (for I speake to those knowing law), that law rules the man for so long a time as he lives? **2** So the married woman is bound by law to her husband while he lives; but if the husband should die she is discharged from the law of the husband. **3** So then, if, while her husband lives she be joined to another husband, she shall be called an adulteress; but if her husband should die, she is free from the law, and although she be married to another husband she is not an adulteress.

**4** And so my brethren, ye also were made dead to the law through the body of Christ, in order to be united to another, to him who was raised from among the dead, in order that we might bring forth fruit to God. **5** For when we were in the flesh the sufferings from the sins which were through the law, wrought in our members for the purpose of bringing forth fruit to death. **6** But now, having died to that by which we were held, we were freed from the law; and so we should serve in newness of spirit, and not in obsolescence of letter.

**7** What then shall we say? Is the law wrong? That can not be. Otherwise I knew not sin, except through the law. For indeed, I had not been conscious of coveting if the law had not said: Thou shalt not covet. **8** Then sin, having seized the opportunity afforded by the commandment, wrought in me all manner of coveting; for without law, sin is dead.

**9** But, without law, I was alive once; however, when the commandment came, sin revived, and I died; **10** and the commandment, which was for life, the same was found to be for death. **11** For sin, hav-

ing seized the opportunity afforded by the commandment, deceived me, and by means of it slew me.

**12** And so the law indeed is holy, and the commandment is holy, and just, and good. **13** Then did that which is good, become death to me? That can not be. But sin did; in order that sin might be exhibited working death to me through that which is good, in order that through the commandment sin might become exceedingly sinful to me.

**14** Now we know that the law is spiritual; but I am carnal, having been sold under sin. **15** For what I actually do, I do not understand; since I do not do that which I want to do, but what I hate, that I do. **16** Now, if what I do not wish to do, that I do, I agree fully with the law that it is right. **17** But, now, it is no more I that actually do it, but the indwelling sin in me. **18** For I know that in me, that is, in my flesh, there dwells no good; to will, indeed, is present with me, but I do not find the nature to actually do the right. **19** Indeed, I do not do the good that I wish, but the evil that I do not wish, that I do. **20** Now, if what I do not wish, that I do, it is no more I that actually do it, but the sin that dwells in me.

**21** So then I find the rule with me who is wishing to do good, that the evil is present with me; **22** for I am pleased with the law of Jehovah, according to the inward man; **23** but I perceive another rule in my members, warring against the rule of my mind and leading me captive to the law of sin which is in my members. **24** O wretched man that I am! who will deliver me out of this body of death? **25** Thanks be to Jehovah, through Jesus Christ our Lord we can be delivered. So then I myself, by the mind am in subjection to God's



law, but by the flesh to sin's law.

**8.** Therefore there is now no condemnation to those in Christ Jesus. For the law of the Spirit, of the life in Christ Jesus, made thee free from the law of sin and of death. **3** For what the law could not do, in that it was weak by reason of the flesh, Jehovah, having sent his own Son in the likeness of sinful flesh, and as a sacrifice for sin, condemned sin in the flesh; **4** in order that the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. **5** For they who live according to the flesh, mind the things of the flesh; on the other hand, they who live according to spirit, mind the things of the Spirit. **6** Now to be carnally minded is death, but to be spiritually minded is life and peace. **7** Because the carnal will is enmity against God; for it is not submissive to the law of Jehovah, neither indeed can it be; **8** and they who live in carnality cannot please God.

**9** But ye are not in a carnal state, but in a spiritual state, if indeed a spirit of God dwells in you. And if any one has not Christ's spirit, he is none of his. **10** But if Christ is in you, the body indeed is dead by reason of sin; but the spirit has life on account of righteousness. **11** But if the spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ from the dead will also quicken your mortal bodies, on account of his spirit which dwells in you.

**12** So then, brethren, we are not debtors to the flesh to live according to the flesh; **13** for if ye live according to the flesh, ye must die. But if by the spirit you put to death the doings of the body, ye shall live. **14** For as many as are led by God's Spirit, these are God's sons. **15** In-

deed, ye received not a spirit of bondage again for fear, but ye received a spirit of sonship, whereby we cry: Abba, Father. **16** The Spirit himself bears witness with our spirit, that we are children of God; **17** and if children, then heirs; heirs indeed of God, moreover joint-heirs with Christ; if indeed, we suffer with him, that we may be also glorified with him.

**18** But I count that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed for us. **19** For the earnest expectation of the creation awaits the revelation of the sons of God. For the creation was subjected to vanity, not of its own choice, but through him who subjected it, **21** upon expectation that the creation itself shall also be freed from the bondage of corruption into the glorious liberty of the children of God. **22** For we know that the whole creation groans and travails together until now. **23** And not that only, but even ourselves possessing the first fruit of the Spirit, we ourselves also groan within ourselves waiting the public adoption as sons, by the redemption of our body.

**24** Now in the expectation, we were saved; but an expectation realized is not an expectation; for what any one sees, why would he hope for it? **25** But if we hope for what we do not see, we wait in patience. **26** And in like manner the Spirit also helps in our weakness; for we do not know what we should pray for as we ought; but the Spirit himself maketh intercession with sighings unspeakable. **27** But he who searches the minds knows what is the will of the Spirit, because he intercedes for the saints according to the will of God.

**28** And we know that all things work together for good to those who

fulfil their obligations to Jehovah, to those who are called according to his purpose. 29 Because whom he foreknew, those he also predestinated to be conformed to the likeness of his Son, so that he can be the first-begotten among many brethren. 30 And those whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What then shall we say in regard to these things? If Jehovah be for us, who can be against us? 32 He indeed who spared not his own Son but delivered him up for us all, how will he not also with him freely give us all things? 33 Who shall bring an accusation against God's chosen-out ones? It is God who is justifying. 34 Who is he that condemns? It is Christ Jesus who died, yea rather, having been raised up, is at the right hand of Jehovah, and makes himself one with us in our behalf. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword? 36 As it is written: For thy sake we are put to death the whole day; we are accounted as sheep for slaughter. 37 But in all these things we more than overcome through him who loved us. 38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things future, nor powers, 39 nor height nor depth, nor any other thing in creation, will be able to separate us from the love of Jehovah, which is in Christ Jesus our Lord.

**9.** Truth in Christ I speak, I do not lie, in a holy spirit my conscience bears witness with me. 2 that I have great grief and continual anguish in my mind, 3 for I could wish myself accursed from Christ on ac-

count of my brethren, my kinsmen according to the flesh, 4 who are Israelites, to whom belong the sonship, and the glory, and the covenants, and the lawgiving, and the religious service, and the promises; 5 to whom are the fathers, and from whom (according to the flesh), is the Christ, who being over all, is God, worthy of praise for the ages. Amen.

6 Not however, that Jehovah's word has failed; for not all those are Israelites who are from Israel; 7 nor, because they are the offspring of Abraham, are they all true children; however, the promise was: Through Isaac shall thy seed be called. 8 That is, not the children of the flesh, are children of Jehovah; but the children of the promise are reckoned for the true seed. 9 For the word of promise is this: At this season I will come, and Sarah shall have a son. 10 And not only that; but also Rebecca, when she had conceived from one, our father Isaac 11 (though the children were not yet born, nor had done anything good or bad, in order that the purpose of Jehovah according to election might stand, not of works but according to the will of the one choosing); 12 it was said to her: The older shall serve the younger. 13 According as it has been written: I fulfilled my obligations to Jacob, but the fulfilling of the natural obligations to Esau I withheld.

14 What then shall we say? Is there unrighteousness with Jehovah? That can not be. 15 For to Moses he says: I will have mercy on whom I show mercy; and I will have compassion on whom I show compassion. 16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy. 17 For according to the scripture, he says to Pharaoh: For this very purpose I raised thee up, so that I might show forth

my power in thee, and so that my name should be made known in all the earth. 18 So then, on whom he wills he shows mercy, and whom he wills he hardens.

19 Wilt thou then say to me: Why does he yet find fault? for who has resisted his will? 20 Nay, rather, O man, who art thou that repliest against Jehovah? Shall the thing formed say to him who formed it: Why didst thou make me thus? 21 Or, has not the potter right over the clay to make from the same lump one vessel for honor, and another for common use?

22 Jehovah, although willing to exercise his wrath, and make known his power, endured with much long-suffering vessels of wrath fitted for destruction; 23 even in order that he might make known the wealth of his glory to vessels of mercy, whom he had previously prepared for glory; 24 whom also he called out, not only us from among the Jews, but from among the Gentiles also; 25 as he says also by Hosea: I will call them my people, who were not my people; and her beloved, who was not beloved. 26 And it shall be, that in the place where it was said to them, Ye are not my people, there shall they be called, sons of the living God. 27 And Isaiah crieth concerning Israel: Though the number of the sons of Israel be as the sand of the sea, only the remnant shall be saved; 28 for Jehovah will execute his word, upon the earth, finishing it up also without delay. 29 And according as Isaiah previously said: Unless the Lord of Hosts had left us a few descendants, we should have become as Sodom, and we should have been made like to Gomorrah.

30 What then shall we say? This, that the Gentiles, who were not seeking after righteousness, obtained right-

eousness, but a righteousness that is in consequence of belief; 31 while Israel, seeking after a system of righteousness, never attained to a system of righteousness. 32 Why? Because they sought a system of righteousness not in consequence of belief, but in consequence of works. They stumbled at the stone of stumbling, 33 according as it hath been written: Behold I place in Zion a stone of stumbling and a rock of offence; and every one who believes on him shall not be disappointed.

**10.** Indeed, brethren, my sincere desire and prayer to God on their behalf, is for their salvation. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of Jehovah's righteousness, and seeking to establish their own, they subjected not themselves to the righteousness of Jehovah. 4 For Christ is the fulfillment of the law for righteousness to every one who believes.

5 Moses, indeed, writes that a man who does the righteousness which is in consequence of law shall live by it. 6 But the righteousness which is in consequence of belief speaks thus: Say not in thy mind, Who shall ascend into heaven? (that is, to bring Christ down;) 7 or, who shall descend into the abyss? (that is, to bring up Christ from among the dead.) 8 But what saith it? The word is nigh thee, in thy mouth, and in thy mind; that is, the word of faith which we preach; 9 that if thou confess Jesus as Lord with thy mouth, and believe by thy mind that Jehovah raised him from among the dead, thou shalt be saved. 10 For by the mind it is believed for righteousness; and by the mouth it is confessed for salvation.

11 Now the scripture saith: Every one who believes on him shall not be disappointed. 12 For between Jew and Greek there is no distinction,

since the same Lord of all is rich towards all who call upon him; 13 for every one who may invoke the name of Jehovah, shall be saved.

14 But how therefore could they call for him whom they believed not? And how could they believe on him of whom they heard not? And how could they hear without a herald? 15 And how could they proclaim, unless they be sent? according as it has been written: How beautiful the feet of those proclaiming the gospel of good things! 16 But not all obeyed the gospel. For Isaiah says: O Lord, who hath believed our teaching? 17 So belief is in consequence of a teaching, and the teaching is by command of Christ. 18 But I say, Have they not heard? Yes, verily; their voice went forth into all the earth, and their words into the ends of the world. 19 But I say, What, did Israel not know? First Moses says: I will provoke you to jealousy by those who are no nation, by a nation without understanding I will anger you. 20 But Isaiah is very bold, and saith: I was found by those not seeking me; I became manifest to those who asked not after me. 21 While as to Israel he saith: The whole day I stretched out my hands to a disobeying and contradicting people.

**11.** I say then, Did Jehovah thrust away his own people? That can not be. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 Jehovah did not thrust away his people whom he foreknew. Or know ye not what the scripture saith in the history of Elijah, where he complains to Jehovah against Israel?—O Lord, they have killed thy prophets, and have overthrown thy altars; and I alone am left, and they seek my life. 4 But what is the divine answer to him? I have reserved to myself seven thou-

sand heads of families who have not bowed the knee to Baal.

5 Thus then, even in this present time, there is a remnant according to an election of favor. 6 But if by favor, then it is not at all a question of works; otherwise, the favor of God would be no longer a favor.

7 What then? What Israel seeks for, this be obtained not, but the chosen obtained it, and the rest were hardened; 8 even as it has been written: Jehovah gave to them a spirit of stupor, eyes that they may not see with, and ears that they may not hear with. 9 And David says: Let their table be for a snare, and for a trap and for a stumbling-block, and for a recompense to them; 10 let their eyes be darkened, that they may not see, and bow down their back continually.

11 I say then, did they stumble that they might fall to pieces? That can not be. But by their offence salvation has come to the Gentiles, for to provoke them to jealousy. 12 But if their offence redounds to the great welfare of the world, and their failure to the great welfare of the Gentiles, how much more will their full blessedness?

13 But I say to you, Gentiles; indeed, inasmuch as I am an apostle of the Gentiles, I magnify my ministry; 14 if possibly I may arouse to emulation those who are my own kindred, and may save some of them. 15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from among the dead. 16 Now if the first part of an offering be sacred, so also is the whole lump; and if the root is sacred, so also the branches. 17 But if some of the branches were broken off, and thou, being of a wild olive-tree, wert grafted in among them, and became a partaker with them of the fatness of the root of the olive

tree; 18 boast not thou over the branches. But if thou dost exult, remember it is not thou that bearest the root, but the root thee.

19 Thou wilt say then: Branches were broken off that I might be grafted in. 20 Well, they were broken off because of their unbelief; and thou standest because of your belief. Be not haughty, but beware. 21 for if Jehovah spared not the natural branches, neither will he spare thee.

22 Behold then God's kindness and severity; upon those, indeed who fell, severity; but upon thee, God's kindness, if thou abide in his kindness; otherwise, thou also shalt be cut off. 23 And they also, if they do not continue in unbelief, shall be grafted in; for Jehovah is able to graft them in again. 24 For if thou wast cut out from an olive tree wild by nature, and outside the natural course wast grafted into a good olive tree; how much more shall these who are natural, be grafted into their own olive tree?

25 Now, that ye may not be wise in your own conceits, I do not wish you to be ignorant, brethren, of this hidden truth, that a partial hardness has befallen Israel until the full number of the Gentiles be come in. 26 And then all Israel shall be saved, according as it has been written: There shall come out of Zion the Deliverer; he will turn away ungodliness from Jacob; 27 and this is the covenant with them from me, when I shall take away their sins.

28 Indeed, according to the gospel, the Jews are God's enemies on your account; but according to God's election, they are beloved on account of the fathers; 29 for unrepented of are the free gifts and the choosing of Jehovah. 30 For as ye formerly were disobedient to God, but now have obtained mercy at a time when they

are disobedient; 31 so now they also have been disobedient at a time when you are receiving mercy, that they also may now obtain mercy. 32 For Jehovah hath shut up all together for disobedience, in order that he might have mercy on all.

33 O wealth unfathomable, both of God's wisdom and knowledge! How unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of Jehovah, or who became his counsellor? 35 Or who first gave to him, and it shall be paid back to him again? 36 Because out of him, and through him, and for him are all things. To him be the glory for the ages. Amen.

**12.** I therefore exhort you brethren, on account of the mercies of Jehovah, to present your bodies a holy, living sacrifice, well-pleasing to Jehovah, which is your reasonable service. 2 And do not conform yourselves to this world, but be transformed by the renewing of the mind, that you may prove what is the will of Jehovah, what is the good, and well-pleasing, and perfect in his sight. 3 For I say, through the favor bestowed on me, to every one that is among you, not to think of himself more highly than he ought to think, but to think so as to be of a modest mind according as Jehovah has bestowed a measure of faith to each one.

4 Now just as in one body we have many members, but all the members do not have the same function; 5 thus we, although many, by our union in Christ, are one body, and individually we are to each other as parts. 6 But having gifts differing according to the favor bestowed on us, if it is prophecy, let us speak according as is conformable to our belief; 7 if it is service, let us perform our service; or he that teaches, attend to his teaching; 8 or he that

exhorts, be earnest in the exhortation; he who gives, let him do it in simplicity; he that exercises authority, do it in a business way; he that shows mercy, do it with cheerfulness.

9 Let love be without hypocrisy. Abhor that which is evil, cleave to the good. 10 In brotherly love for each other be kindly affectionate; in honor, preferring one another. 11 Be not hesitating in business; be fervent in spirit, serving the Lord. 12 Rejoicing in the expectation, be patient in persecution, be persevering in prayer; 13 sharing in the necessities of the saints, and given to hospitality. 14 Bless those who persecute you; bless, and curse not. 15 Rejoice with those who rejoice; weep with those who weep. 16 Have sincere sympathy for one another, minding not the haughty, but associate with the humble. Be not wise in your own conceits. 17 To no one recompense evil for evil. Provide things honorable in the sight of all men. 18 If possible, as to yourselves, be at peace with all men; 19 not avenging yourselves, beloved, but give place for the wrath of God; for it is written: Vengeance belongeth unto me; I will recompense, saith Jehovah. 20 But if thy enemy should hunger, feed him; if he should thirst, give him drink; for in doing this thou wilt heap coals of fire on his head. 21 Be not overcome by evil, but overcome evil with good.

**13.** Let every person submit to the authorities over him. Now it is not an authority, if not from God; but those that are, have been arranged by God. 2 So that he who resists the authority over him, resists the arrangement of Jehovah; and they who resist shall receive to themselves condemnation. 3 For the rulers are not a terror to right-doers, but to wrong-doers. And dost thou desire to have no fear of the authority

over you? Do right, and thou shalt have praise from him; 4 for he is a servant of God for thy good. But if thou doest evil, fear; for he bears not the sword in vain; since he is God's servant, an avenger for wrath on him who does evil. 5 Wherefore it is necessary to be submissive, not only because of the wrath, but also for conscience sake.

6 Now, on account of this we also pay tribute, for they are public servants of God constantly attending to this very thing. 7 Render to all their dues; tribute to whom tribute is due; taxes to whom taxes; respect to whom respect; honor to whom honor.

8 Owe no one anything, except to love one another; for he who loves another has fulfilled the law. 9 For this: Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and whatever other commandment there is, are all summed up in this command, namely: Thou shalt love thy neighbor as thyself. 10 Love worketh no ill to one's neighbor; therefore love is a fulfilling of law.

11 And do this, knowing the time, that it is already the hour for you to be roused out of sleep; for now is our deliverance nearer than when we believed. 12 The night is far advanced and the day is at hand; therefore we should cast off the works of darkness, and put on the armor of light. 13 Let us live becomingly, as in the day; not in revels and drinkings, not in lewdness and wantonness, not in strife and envying; 14 but clothe yourselves with the character and spirit of the Lord Jesus Christ, and make not provision for fulfilling the desires of the flesh.

**14.** Now the weak in the faith receive ye for edification, not for a judging of opinions. 2 One, indeed, believes it right to eat all

things; but he who is weak in belief eats vegetable food only. 3 Let not him who eats all things set at nought him who abstains; and let not him who abstains judge him who eats all things; for Jehovah has received him. 4 Who art thou that judgest another's servant? To his own master he stands or falls. But he shall be made to stand, for the Lord is able to make him stand.

5 One, indeed esteems one day better than another day; but another esteems every day alike. Let each one in his own mind be fully assured. 6 He who regards the day, regards it unto Jehovah; and he who eats, eateth unto Jehovah, for he giveth Jehovah thanks; and he who eats not, unto Jehovah he eateth not, and giveth Jehovah thanks.

7 For no one of us liveth to himself, and no one dieth to himself. 8 For both, whether we live, we live to the Lord; and if we die, we die to the Lord; therefore in either case, whether we live or die, we are the Lord's. 9 For with reference to this Christ died, and lived, in order that he may be lord over both the dead and the living.

10 But thou, why dost thou judge thy brother? Or even thou, why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Jehovah. 11 For it is written: As I live, saith Jehovah, to me every knee shall bow, and every tongue shall confess to Jehovah. 12 So each one of us shall give account concerning himself to Jehovah.

13 We should therefore no longer judge one another; but rather decide to do this, not to put a hinderance, or a stumbling block in the brother's way. 14 I know, and have been assured by the Lord Jesus, that no food is defiling in itself; except, to him who reckons anything to be defiling, to that one it is defiling. 15 Now if

by reason of thy food thy brother is grieved, thou walkest no longer according to love if thou continuest so to do. Do not through thy food ruin him on behalf of whom Christ died. 16 Therefore give not occasion for your good to be evil spoken of; 17 for the kingdom of Jehovah is not eating and drinking; but righteousness, and peace, and joy with a holy spirit. 18 For he who in this way serves Christ, is well-pleasing to Jehovah, and approved by men.

19 So therefore we should pursue the things of peace, and the things for building up one another. 20 Do not, on account of food, destroy the work of Jehovah. All food indeed is pure, but it is evil to the man who eateth with offense. 21 The right way is not to eat flesh, nor drink wine, nor do anything whereby thy brother stumbles.

22 The belief which thou hast, have to thyself before Jehovah. Blessed is he who does not condemn himself in what, by his actions, he approves. 23 Now he who doubts, has condemned himself if he eats, because what he does is not in consequence of belief[that he is doing God's will;] and everything that is not in consequence of belief is wrong.

**15.** Now we who are strong ought to bear the infirmities of the weak, and not seek to please ourselves. 2 Let each of us please his neighbor, for his good, to his building up. 3 For Christ also pleased not himself, but, as it is written: The reproaches of those reproaching thee, fell on me. 4 For whatever things were written aforetime were written for our instruction, in order that through patient endurance and through the encouragement of the scriptures we might possess the hope. 5 And the God of patience and encouragement grant you to be of the same mind one

with another, according to Christ Jesus, 6 in order that with one accord ye may with one mouth glorify Jehovah and Father of our Lord Jesus Christ.

7 Therefore receive ye one another, according as Christ also received you, for the glory of Jehovah. 8 For I tell you that Christ became a servant of the circumcision on behalf of God's truth, in order to confirm the promises made to the fathers; 9 and that the Gentiles should glorify Jehovah for his mercy; according as it is written: Because of this I will confess to thee among the Gentiles, and I will praise thy name. 10 And again, he says: Rejoice, ye Gentiles, with his people. 11 And again: Praise the Lord, all ye Gentiles; and let all the peoples praise him. 12 And again. Isaiah says: There shall be the root of Jesse, even he who rises up to rule the Gentiles; in him shall the Gentiles hope. 13 Now the God of that hope would fill you with all joy and peace in believing, in order for you to abound in the expectation through the power of a holy spirit.

14 And I myself, am also persuaded as to you, my brethren, that even ye yourselves are full of goodness, being filled with all knowledge, and being able to admonish one another. 15 But I have written to you more boldly in parts of my letter, thus putting you in remembrance, because of the favor that was given to me from Jehovah, 16 for me to be a public servant of Christ Jesus among the Gentiles, for administering the gospel of Jehovah, in order that the service of the Gentiles may be acceptable, having been sanctified by a holy spirit. 17 Therefore I have my glorying in Christ Jesus as to the things pertaining to Jehovah. 18 For I will not presume to speak of any of those things which Christ wrought not

through me for winning the obedience of the Gentiles, by word and work, 19 through the power of miracles and wonders, with the power of God's spirit; so that from Jerusalem, and around about even to Illyricum, I have fully preached the gospel of Christ; 20 however, being thus eager to preach the gospel, where Christ was not already named, in order that I might not build upon another's foundation; 21 but as it is written: To whom it was not announced concerning him, they shall see; and those who have not heard, they shall understand.

22 Wherefore, also, I was hindered many times from coming to you. 23 But now, no longer having an opening in these regions, and having a strong desire for many years to come to you, 24 whenever I can go into Spain, I indeed hope to see you during my journey, and to be helped forward by you on my journey; after, in some measure, I have first been refreshed and satisfied in my visit with you.

25 But now I am going into Jerusalem to minister to the saints. 26 For the saints of Macedonia and Achaia have been pleased to make a contribution for the poor among the saints who are in Jerusalem. 27 Now, they were pleased to do this, as they are their debtors. For if the Gentiles shared in their spiritual things, they ought also to minister to them in earthly things. 28 Therefore when I have completed this, and have secured to them these good gifts, I will then go into Spain by way of Rome so as to visit you. 29 And I know that when I come to you, I shall come in Christ's fullness of blessing. 30 Now I beseech you, brethren, on account of our Lord Jesus Christ, and on account of the love of the Spirit, to strive together with me in your prayers to Jehovah



in my behalf; 31 in order that I may be delivered from those in Judaea who are disobedient, and that my service in behalf of Jerusalem may be acceptable to the saints; 32 so that through the will of God, I may come to you in joy. 33 Now the God of peace be with you all. Amen.

**16.** I now commend to you Phoebe, our sister, who is a servant of the church in Cenchreae; 2 in order that ye may receive her in accordance with Jehovah worthily of the saints, and may assist her in whatever matter she may need you; for she also has been a helper of many, and especially of me.

3 Salute Prisca and Aquila, my fellow-workers in oneness with Christ Jesus, 4 who for my life laid down their own necks; to whom, not only I give thanks, but also all the churches of the Gentiles; 5 also salute the church that is in their house.

Salute Epaenetus, my beloved, who is a first-fruit of the province of Asia for Christ. 6 Salute Mary, who labored much in your behalf. 7 Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, and who were in oneness with Christ before me.

8 Salute Ampliatus, my beloved in oneness with Jehovah. 9 Salute Urbanus, our fellow-worker in oneness with Christ, and Stachys my beloved. 10 Salute Apelles the approved by Christ. Salute those of the household of Aristobulus. 11 Salute Herodion my kinsman. Salute those of the household of Narcissus, who are in oneness with Jehovah. 12 Salute Tryphaena and Tryphosa, who labor in accordance with Jehovah. Salute Persis the beloved, who labored much in accordance with Jehovah. 13 Salute the elect Rufus in oneness with Jehovah, also his mother and mine. 14 Salute Asyncritus,

Phlegon, Hermes, Patrobas, Hermas, and the brethren who are with them.

15 Salute Philologus and Julia, Nereus and his sister, and Olympas and all the saints who are with them. 16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I exhort you, brethren, be on your guard as to those who, contrary to the teaching which you received, are causing the divisions and the stumbling-blocks; and turn away from them. 18 For such do not serve Christ, our Lord, but their own belly; and by means of their kind speaking and words of praise they deceive the minds of the unsuspecting. 19 Now the report of your obedience has gone abroad into all places, I rejoice therefore over you, but I want you to be wise with reference to the good, and untouched with reference to the evil. 20 And the God of peace will crush the Adversary under your feet in a short time. The favor of our Lord Jesus be with you.

21 Timothy, my fellow-worker, salutes you, also Lucius and Jason, and Sosipater, my kinsmen.

22 I, Tertius, who wrote this epistle in accordance with Jehovah, salute you.

23 Gaius my host, and of the whole church, salutes you. Erastus, the treasurer of the city, and our brother Quartus, salute you.

25 Now to him who is able to establish you, according to my good tidings and the announcement of Jesus Christ, according to the revelation of a hidden truth which has been concealed during the times of the ages. 26 but now made manifest, and through the prophetic scriptures, according to a decree of the eternal God, having been made known among all the Gentiles for obedience of belief; 27 to the only wise God, through Jesus Christ, be glory forever. Amen.

# THE FIRST

## EPISTLE TO THE CORINTHIANS.

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**1** Paul, a called apostle of Christ Jesus through God's will, and Sosthenes our brother, **2** to the church of Jehovah which is in Corinth, chosen, and holy ones, having been sanctified by Christ Jesus, together with all those in every place who call on the name of our Lord Jesus Christ, both theirs and ours; **3** Favor to you, and peace from God our Father and the Lord Jesus Christ.

**4** I give thanks to Jehovah always concerning you, for the favor of Jehovah bestowed upon you through Christ Jesus; **5** that in every thing ye were enriched by him, in every word and in all knowledge, **6** according as the testimony of Christ was confirmed in you; **7** so that ye are behind in no gift, while waiting for the revelation of our Lord Jesus Christ; **8** who will also strengthen you unto the end, that ye may be unreprouvable in the day of our Lord Jesus Christ. **9** Faithful is Jehovah, by whom ye were called into the fellowship of his Son, Jesus Christ, our Lord.

**10** Now I exhort, you, brethren, for the sake of the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that you be perfectly fitted together, in the same mind and in the same purpose. **11** For it was made known to me concerning you, my brethren, by those of the family of Chloe, that there are contentions among you. **12** Now I mean this, that each of you says either, I indeed am of Paul;

but I am of Apollos; but I am of Cephas; but I am of Christ. **13** Has Christ been divided? Was Paul crucified for you? Or were ye immersed with reference to Paul's name? **14** I am thankful that I immersed none of you, except Crispus and Gaius; **15** so that no one can say that ye were immersed with reference to my name. **16** However, I immersed also the household of Stephanas, as to the rest, I do not know that I immersed any one else, **17** For Christ did not send me to immerse, but to preach the gospel; not with wisdom of speech, lest the cross of Christ should be deprived of its efficacy. **18** For the story of the cross is to those who are perishing, foolishness; but to us who are saved, it is the power of God, **19** For it is written: I will destroy the wisdom of the sages, and I will set aside the learning of the wise.

**20** Where is the sage? Where is the scribe? Where is the critic of this age? Has not Jehovah made the wisdom of the world, foolishness? **21** For since, in the wisdom of Jehovah the world through its wisdom knew not Jehovah, through the foolishness of the gospel Jehovah was pleased to save those who believe. **22** And although Jews ask for miracles, and Greeks demand wisdom, **23** we however preach Christ crucified; to Jews indeed, a stumbling-block, and to Gentiles foolishness, **24** but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. **25** Because the foolishness of Jehovah is wiser than the

wisdom of men; and the weakness of Jehovah is stronger than the strength of men.

26 Now consider your calling, brethren, that not many wise ones according to the flesh, nor many mighty, nor many high-born have been called; 27 but the foolish things of the world Jehovah chose, in order that he might put to shame "the wise"; and Jehovah chose the weak things of the world, in order that he might put to shame the "mighty;" 28 and the low-born of the world, and the things that are despised, yea and things that are not, Jehovah chose in order that he might bring to nothing the things that are; 29 so that no human being may boast in the presence of Jehovah. 30 But in consequence of him you are in oneness with Christ Jesus, who became wisdom for us from God, also righteousness, and consecration, and redemption; 31 that, even as it has been written: He who glories let him glory in oneness with Jehovah.

**2.** And when I came to you, brethren, I came not according to excellency of speech or of earthly wisdom, announcing to you the hidden truths of Jehovah; 2 for I determined not to know anything among you, except Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching were not in persuasive words of human wisdom, but with a manifestation of spirit and power; 5 so that your belief might not be in men's wisdom, but in the power of God.

6 However, we do speak wisdom among the perfect ones; but a wisdom not of this age, nor of the rulers of this age, who are coming to nought. 7 But we speak God's wisdom in accordance with reserved truth that had been hidden, which Jehovah predestined before the ages for

our glory; 8 which no one of the rulers of this age has known; for if they had known it, they would not have crucified the Lord of glory; 9 but, as it is written: Things which eye saw not, and ear heard not, and which came not into the mind of man, things which Jehovah prepared for those who fulfil their obligations to him; 10 but to us Jehovah revealed them by the Spirit, for the Spirit searches all things, even the deep things of Jehovah. 11 For who among men knows the things of a man, except the spirit of the man which is in him? So also no one has known the things of Jehovah, except the Spirit of Jehovah. 12 Now we received, not the spirit of the world, but the spirit that is from Jehovah; in order that we may understand the things freely given to us by Jehovah; 13 which things also we declare, not in words in accordance with the teachings of human wisdom, but in teachings of spirituality; explaining spiritual things to spiritual persons.

14 But the natural man receives not the things of the spirit of Jehovah, for they are foolishness to him; and he cannot understand them, because they are judged spiritually. 15 But the spiritual man judges all things, however, he himself is judged by no one. 16 For who has known Jehovah's mind? Who will instruct him? But we have Christ's mind.

**3.** And I, brethren, could not talk with you as with spiritual persons, but as with \*carnal ones, even

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\*1 Carnal; a babe, before its mind gets control, seems only an animal, but we know it is a human being. So a babe in Christ, though carnal at first, if only he is truly regenerated, will bring his body under control, as Paul said he brought his body "into subjection." See ch. 9:27 and 1 John 3:3.

as with babes in Christ. 2 I fed you with milk, not with solid food; for ye were not yet able to bear it; but not even now are ye able, 3 for ye are yet carnal. For whereas there is envy and strife among you, are ye not carnal, and do ye not walk according to man? 4 For when one says, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Now then what is Apollos, and what is Paul? Servants, through whom ye believed, even as the Lord gave to each. 6 I planted, Apollos watered; but Jehovah gave the growth. 7 So neither he that plants is anything, nor he that waters; but Jehovah who gives the growth. 8 But he that plants and he that waters are one; but each will receive his own reward according to his own labor. 9 For we are God's co-workers; you are God's field; you are God's building.

10 According to the favor of Jehovah which has been bestowed on me, as a wise master-builder I laid a foundation, and another buildeth thereon; but let each one take heed how he builds thereon. 11 For no other foundation can any one lay than that which is laid, which is Jesus Christ. 12 Now if any one builds on the foundation gold, silver, precious stones, wood, hay or straw; 13 the character of each one's building will be made manifest; for the Day will make it known, because it is revealed by fire; and the fire itself will prove of what sort is the work of each one. 14 If any one's building which he has built up remains, he shall receive a reward. 15 If any one's building shall be burned, he will suffer loss; but he himself will be saved; however in this way, as having gone through a fire.

16 Know ye not that ye are God's temple, and the spirit of Jehovah dwells in you? 17 If any one spoils

the temple of Jehovah, him will Jehovah spoil; for the temple of Jehovah which ye are, is holy.

18 Let no one deceive himself. If any one among you thinks himself to be wise, in accordance with this age, let him become a fool, in order that he may become wise. 19 For the wisdom of this world is foolishness with Jehovah. For it is written: He taketh the wise in their own craftiness. 20 And again: Jehovah knows the reasonings of the wise, that they are vain.

21 So then, let no one glory in men; for all things are yours; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 and ye are Christ's, and Christ is God's.

**4.** So, let a man regard us as servants of Christ, and stewards of God's hidden truths. 2 In this matter, moreover, it is required in stewards that one should be found faithful. 3 But for me it is the smallest matter that I should be judged by you or by any human court; in fact, I do not even judge myself. 4 Now I am conscious in myself of nothing wrong, yet I am not on this account justified; for he who is to judge me is Jehovah. 5 Accordingly judge not anything before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the purposes of minds; and then the praise due to each one shall come from Jehovah.

6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes, in order that through us you may learn to do nothing beyond what is written; so that no one of you may be arrogant on behalf of the one against the other. 7 For who makes one of you superior to another? And what hast

thou that was not given to thee? And further, if what thou hast, thou didst receive as a gift, why dost thou boast as if thou hadst not thus received it?

8 Are you already filled? are you already become rich? have you attained to royal power independent of us? and I surely wish you did reign, in order that we also might reign with you. 9 For I imagine Jehovah has appointed us apostles last of all, as being doomed to death; for we have become a spectacle to the world, both to angels and to men. 10 We are considered fools, for Christ's sake; but ye, as Christians, are prudent. We are weak, but you are strong; you are honorable, but we are despised. 11 Even to the present hour we both hunger and thirst, and are in need of clothing. We are buffeted about, and we are homeless. 12 We labor also, working with our own hands. When reviled, we bless; when persecuted, we bear it patiently; when slandered, we admonish. We have become as the refuse of the world, the offscouring of all things until now.

14 I do not write these things to shame you, but as my beloved children I admonish you. 15 For if ye may have ten thousand tutors in oneness with Christ, yet ye have not many fathers; now, in oneness with Christ Jesus I begot you through the gospel. 16 I beseech you therefore, be followers of me. 17 On this account I sent to you Timothy who is my beloved and faithful child in oneness with Jehovah, who will remind you of my teachings in respect of Christ Jesus, according as I teach everywhere in every church. 18 Now some of you are arrogant, as though I were not coming to you; 19 but I will come to you soon, if the Lord will, and then I will ascertain, not the talk of those arrogant ones, but their spiritual ability. 20 For the kingdom of God is not in talk, but in

spiritual ability. 21 What will ye? Shall I come to you with a rod, or in kindly concern and in a spirit of meekness?

5. It is actually reported that there is immorality among you, and such immorality as is not even among the Gentiles, that one of you has his father's wife. 2 And you, instead of mourning and expelling from among you the one who did this deed, are arrogant. 3 Now I, indeed, though absent in body, but present in spirit, have already decided as to him who has so acted, as if I was present, 4 in the name of the Lord Jesus, ye and my spirit being gathered together, with the power of our Lord Jesus, 5 to deliver such a one unto Satan for destruction of the flesh, in order that the spirit may be saved in the day of the Lord Jesus.

6 Your boasting is not good. Know ye not that a little leaven causes the whole lump to ferment? 7 Cleanse out the old leaven, in order that ye may be a new body, even as ye are unleavened. For also our paschal lamb, Christ, was sacrificed; 8 therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 In my letter I wrote to you not to associate with immoral ones; 10 not meaning that you were to keep altogether aloof from the immoral of this world, or from the covetous and extortioners, or from worshippers of idols; for then ye must needs go out of the world. 11 But now I write to you not to associate with any one called a brother, if he be immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one ye ought not associate with even to eat.

12 Now what business of mine is it to judge outsiders? Are not ye to judge

those who are within. 13 But those who are without Jehovah will judge. Put out from among yourselves the evil person.

**6.** Would any one of you, having a dispute with another, venture to have it decided by the unrighteous, and not by the saints? 2 Do you not know that the saints shall judge the world? And if the world is judged by you, are you incompetent to decide smaller matters? 3 Do you not know that we shall judge angels? Then, how much more the things of this life? 4 Yet, indeed, if you have controversies about things of this life, you choose for judges those who are set at nought by the church. 5 For shame to you I say it. Is it so, that there is not one wise man among you who shall be able to decide between his brethren; 6 but brother goes to law with brother, and that before unbelievers? 7 Indeed, it is already actually a short coming in you, that ye have law-suits among yourselves. Why not rather suffer injury? Why not rather be defrauded? 8 But you injure and defraud, and that your brethren.

9 Know ye not that unrighteous ones shall not inherit the kingdom of God? Be not deceived; neither immoral persons, nor idolators, nor adulterers, nor effeminate, nor sodomites, 10 nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and by the Spirit of our God.

12 All things are lawful to me, but not all things are proper for me. All things are lawful to me, but I will not be brought into subjection to anything. 13 Food is for the stomach, and the stomach is for food; but Jehovah will bring to nought both the

one and the other. Now the body is not for immorality, but for the Lord; and the Lord is for the body. 14 And as Jehovah raised up the Lord, he will also raise us up by his power.

15 Know ye not that your bodies are members of Christ? Shall I then take away the members of Christ and make them the members of a harlot? That can not be. 16 Or know ye not that he who is joined to a harlot, is one body? For the two, he says, shall become one flesh. 17 But he who is joined to the Lord is one spirit. 18 Flee from fornication. Every other sin that a man may do, is outside of the body; but he who commits fornication sins against his own body. 19 Or know ye not that your body is a temple of the holy spirit within you, which you have from God? Besides, ye are not your own, 20 for ye were bought with a price; therefore glorify Jehovah in your body.

**7.** Now concerning the things of which ye wrote: It is good for a man not to touch a woman; 2 but because of fornication, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render to the wife her due and in like manner the wife also to the husband. 4 The wife has not authority over her own body, but the husband; and likewise also the husband has not authority over his own body, but the wife. 5 Do not defraud one another, except it be with consent for a season, in order that ye may devote yourselves to prayer, and come together again in order that Satan may not tempt you because of want of self-control. 6 But this I say as a concession, not as a command. 7 For I wish all men to be even as myself; but each one has his own gift from God, one indeed this, and another that.

8 To the unmarried, however, and to the widows, I say, It is well for them if they should remain even as I am. 9 But if they lack self-control, let them marry; for it is better to marry than to be inflamed.

10 But to the married I command, yet not I, but the Lord, that a wife must not be separated from her husband; but even if she has separated, she must remain unmarried, or be reconciled to her husband; and a husband must not put away his wife.

12 But in the remaining points of this subject \*I speak, not the Lord: If any brother has an unbelieving wife, and she is pleased to dwell with him, let him not put her away. 13 And if any woman has an unbelieving husband, and he is pleased to dwell with her, let her not leave her husband. 14 For the unbelieving husband has been sanctified through the wife, and the unbelieving wife has been sanctified through the brother; otherwise, indeed, your children are impure; but now they are pure. 15 But if the unbeliever separates, let it be so; the brother or the sister is not bound in such cases; further, Jehovah has called us in peace. 16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O husband, whether thou shalt save thy wife? 17 As a rule however, according as the Lord has allotted to each one, even as Jehovah has called each one, so let him live. And thus I ordain in all

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\*12 These words do not mean that the apostle spoke now of his own accord, and not by inspiration of the Holy Ghost; but that he was not now quoting or simply repeating the teachings which Christ himself had personally given while on earth; because what he now says relates to persons in their church or Christian relationship, which did not exist when Christ was here to speak.

the churches. 18 Was any one called having been circumcised? Let him not become uncircumcised. Has any one been called in uncircumcision? Let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing; but keeping God's commandments is our obligation.

20 Let each one remain in the same condition wherein he was called. 21 Wast thou called when a servant? Let not that be a care to thee; but if, also, thou canst become free, rather use the opportunity. 22 For the bondman being called by Jehovah, is Jehovah's freedman; likewise he who is free, being called, is Christ's servant. 23 Ye were bought with a price; do not become slaves of men. 24 Brethren, let each one in the condition in which he was called, therein abide with God.

25 Now concerning the young folks, I have no commandment from Jehovah; but I give you my judgment as one who, having received gracious favor from Jehovah, is worthy to be trusted. 26 I declare therefore, that it is well, on account of the present necessity, that it is good for a man to remain as he is. 27 Art thou bound to a wife? Seek not to be released. Art thou free from a wife? Then seek not a wife. 28 But even if you should marry, there is no wrong done. And if a young woman should marry, she does no wrong. But such will have trouble in the flesh; and I would spare you.

29 But this I say, brethren, the critical time remaining is shortened, so that even those having wives should be as though they had none; 30 and those who weep, as though they wept not, and those who rejoice, as though they rejoiced not; and those who buy, as though they possessed not; 31 and those using the world, as not using it as their own; for the exter-

nal show of this world is passing away.

32 Now I wish you to be free from anxieties. He who is unmarried, has his thoughts occupied with the things of the Lord, how he may please the Lord; 33 but he who is married, is concerned with the things of the world, how he may please his wife. 34 There is also a difference between the wife and the virgin. The unmarried one cares for the things of the Lord, so that she may be consecrated both in body and in spirit; but the married one is concerned with the things of the world, how she may please her husband. 35 But this I say for your own profit; not in order to restrict your freedom, but to secure what is becoming, also devotedness to the Lord without distraction.

36 But if any one recognizes that he is doing unfairly towards his unmarried daughter, if she be past the bloom of youth, and it is fitting for her to be married, let him approve what she desires, he does not do wrong; let her and her suitor marry. 37 But the father who stands firm in his mind, not having a necessity, but has the power concerning the carrying out of his own purpose, and has determined this in his own mind, to keep his unmarried daughter at home, he will do well. 38 And so then he who gives his daughter in marriage, does well; but he who giveth her not in marriage, he does better.

39 A wife is bound for so long a time as her husband lives; but if her husband dies, she is at liberty to marry whom she will; \*only in accordance with Jehovah, 40 But she is happier, if she should remain as she is, according to my judgment; and I believe also that I have God's spirit.

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\*39. See 2 Cor. 6:14-15 and the note to same.

8. Now concerning the things offered to idols. We know that we all have knowledge. Knowledge puffeth up, but love buildeth up. 2 If any one thinks that he knoweth anything, he knows nothing yet according as he ought to know. 3 But if any one loves Jehovah, the same is known by him.

4 Therefore, concerning the eating of the things offered to idols; we know that an idol is nothing in the world, and that there is no God except one. 5 For although indeed, there are so-called gods, whether in heaven or on earth (as there are gods many, and lords many), 6 yet to us there is but one God the Father, of whom are all things, and for whom we exist; and one Lord Jesus Christ, by whom are all things, and we by him exist.

7 But this knowledge is not in all, but some who have hitherto been accustomed to idols, eat the food as a thing offered to an idol; and their conscience being weak is defiled. 8 Now food will not commend us to Jehovah; neither, if we eat not, are we the worse; nor, if we eat, are we the better off. 9 But take heed, lest by any means this right of yours may become a stumbling-block to those who are weak. 10 For if any one sees thee, who hast knowledge, feasting in an idol's temple, will not the conscience of him who is weak be emboldened to eat the things sacrificed to idols? 11 And in dependence upon thy knowledge the weak brother, for whom Christ died, is brought to nought. 12 But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. 13 For this very reason, if food causes my brother to stumble, I will eat no flesh for ever, in order that I may not cause my brother to stumble



**9** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not ye my work in accordance with Jehovah? **2** If to others I am not an apostle, yet certainly, I am to you; for you are the seal of my apostleship in accordance with Jehovah.

**3** This is my defense to those who criticise me. **4** Have we not a right to eat and drink? **5** Have we not a right to lead about a wife who is a believer, even as the other apostles, and the brethren of the Lord, and Cephas? Or have only I and Barnabas no right to abstain from labor? **7** Who at any time serves as a soldier at his own expense? Who plants a vineyard, and eats not of the fruit thereof? Or who shepherds a flock and does not partake of the milk of the flock.

**8** Do I speak these things according to a man's idea? Or does not the law also say these things? **9** Now in the law of Moses it is written: Thou shalt not muzzle an ox while treading out grain. Is it the oxen that Jehovah is concerned about, **10** or does he say it altogether because of us? Indeed, on account of us it was written; that he who plows should plow in hope; and he who threshes, in hope of partaking. **11** Since we sowed the spiritual things for you, is it extraordinary if we shall reap of your physical things? **12** If others share in your right to partake of the fruit of your labor, should not we to a greater extent? Nevertheless we did not use this right; but we endured all things, in order that we may not cause any hindrance to the gospel or Christ. **13** Know ye not that those who perform the sacred rites, eat of the things of the temple, and those who attend at the altar receive a share of the sacrifice? **14** Even so did the Lord ordain for those who preach the gos-

pel to live in consequence of the gospel. **15** But I have used none of these things. However, I did not write these things in order that it should be so done to me; for it were better for me rather to die, than that any one should make void my glorying. **16** For if I preach the gospel, I have nothing to glory about; for that is a necessity laid upon me; for woe is to me, if I should not preach the gospel. **17** Now if I do this willingly, I have a reward; but if unwillingly, I nevertheless have been entrusted with a stewardship. **18** What then is my reward? That, in preaching the gospel, I should make the gospel free of cost, and with reference to my authority in accordance with the gospel, not to make an unrestrained use of it.

**19** For, though being free from all, I made myself servant to all, in order that I might gain the more. **20** So to the Jews I became as a Jew, that I might gain Jews; to those under law, I became as under law, though not being myself under law, in order that I might gain those under law; **21** to those without law, I became as it were without law (though not being outside of God's law, but especially under Christ's law), in order that I might gain those without law. **22** To the weak I became weak, that I might gain the weak. I have become all things to all, in order that by all means I might save some. **23** And I do all things for the gospel's sake, that I may be a joint-partaker thereof.

**24** Know ye not that those who run in a race, all indeed run, but only one receives the prize. Thus you run, that ye may obtain the prize. **25** But every contestant controls himself in all things; they indeed to obtain a perishable crown, but we an imperishable one. **26** I therefore so run, as not being uncertain; I so strike,

as not beating the air. 27 But I severely discipline my body, and bring it into subjection; lest possibly, having heralded others to the contest, I myself might be unable to stand the test.

**10.** Now I wish you not to be ignorant, brethren, that our forefathers were all under the cloud, and all passed through the sea; 2 and they all were immersed in the cloud and in the sea with reference to Moses; 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink; for they drank from a spiritual rock that followed them (and that rock was the Christ). 5 Nevertheless, with most of them Jehovah was not well-pleased; for they were laid prostrate in death in the wilderness.

6 Now these things became our examples, for us not to be cravers of evil things, as they craved. 7 Nor be ye idolaters. like some of them; as it is written: The people sat down to eat and drink, and rose up to dance. 8 Neither let us be immoral, even as some of them were immoral, and 23,000 of them fell dead in one day. 9 Nor should we tempt the Lord, even as some of them tempted, and perished by the serpents. 10 Neither murdered ye, like some of them murdered, and perished by the destroyer. 11 Now these things occurred to them typically, and they were recorded for our admonition, we for whom the ends of the ages have come. 12 Therefore he seeming to stand firm, let him see to it, lest he may fall. 13 No temptation has seized you except what belongs to mankind; and Jehovah is faithful, who will not allow you to be tried beyond what ye are able to resist, but with the temptation he

will provide also the way of escape, so that ye may be able to bear it.

14 Wherefore, my beloved, flee from idolatry. 15 I speak as to wise men, judge ye what I say. 16 The cup of blessing for which we praise God, is it not a partaking of the blood of the Christ? The loaf which we break, is it not a partaking of the body of the Christ? 17 Because there is one loaf, we, the many, are one body, for we all are parts of the one loaf.

18 Look at Israel according to the flesh; are not those who eat of the sacrifices partakers with the altar? 19 What, do I mean then, that what is offered to an idol is anything, or that an idol is anything? 20 No; but that which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I do not want you to be partakers with devils. 21 Ye can not drink the Lord's cup, and the cup of devils; ye can not share in the table of the Lord, and the table of devils. 22 Or are we to provoke the Lord to indignation? Are we stronger than he?

23 All things are lawful, but not all things are beneficial; all things are lawful, but not all things edify. 24 Let no one seek his own, but his neighbor's good.

25 Whatever is sold in the market eat, asking no questions on account of your conscience; 26 for the earth and all that it contains is Jehovah's.

27 If an unbeliever invites you to a feast, and ye wish to go, eat whatever is set before you, asking no questions on account of your conscience. 28 But if any one say to you: This has been offered in sacrifice to an idol, then eat it not, for his sake who told you and for conscience sake. 29 Now

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\*13. Able to resist—If a person seeks the temptation, or does not fight against it and resist the Devil, that of itself indicates a desire for that which he knows to be sinful; such would not be the case if the person had the spirit or nature of Christ. Hence such a person is simply religious,

I mean, not your conscience, but that of the other. But why is my liberty called in question on account of another's conscience? 30 If I partake in a grateful frame of mind, why am I evil spoken of on account of that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatever ye do, do all things for the glory of God. 32 Give no occasion for stumbling, either to Jews or to Greeks, or to the church of God; 33 just as I also please all in all things, not seeking my own good, but that of the many, in order that they may be saved. 1 Be ye followers of me, just as I also am of Christ.

**11.** 2 Now I commend you because ye have remembered all my instructions; and retain the traditions just as I delivered them to you.

3 But I would have you know, that the head of every husband is Christ; but the head of a wife is the husband; and Jehovah is the head of Christ. 4 Every husband praying or prophesying, having his head covered, dishonors his head. 5 But every wife praying or prophesying, with her head uncovered, dishonors her head; for it is one and the same as if she were shaven. 6 For if a wife is not covered, let her also be shorn; but if it is a shame for a wife to be shorn or shaven, let her be covered. 7 Now a husband indeed ought not to have his

head covered, he being a likeness and glory of God; but the wife is a glory of a husband. 8 For a husband is not out from a woman, but a wife is out from a husband; 9 for also, a husband was not created on account of the wife, but a wife was created on account of the husband. 10 Because of this the wife ought to have on her head a token of being under authority, on account of the angels, 11 However, in accordance with Jehovah, neither is a wife apart from a husband, nor a husband apart from a wife. 12 For as the woman is out from a husband, so also the husband is by means of a woman: and all are out from Jehovah.

13 Judge among yourselves; is it proper for a wife to pray to Jehovah uncovered? 14 Does not even nature itself teach you, that if a husband indeed should wear long hair, it is a dishonor to him? 15 But if a wife wears long hair, it is a glory to her; for her long hair is given to her for a covering.

16 But if any one is disposed to be quarrelsome about it, we have no such custom of \*quarreling, nor have the churches of Jehovah.

17 Now as to this that I am about to speak of, I praise you not, for ye assemble together not for the better, but for the worse. 18 For indeed, in the first place, when ye come together in church meeting, I hear there are divisions among you, and I partly be-

and is not regenerated and made a partaker of the divine nature (2 Peter 1:4). A person begotten from above has the Christ nature, and hence cannot sin, but shuns it and resists it. This divine principle is clearly set forth in 1 John 3:8-10—"He who doeth sin is of the Devil; because the Devil sinneth from the beginning. For this the Son of Jehovah was manifested, in order that he might undo the works of the Devil. 9 Every one who has been begotten of Jehovah does no sin, because his seed remaineth in him; and he is not able to sin, because he has been begotten of Jehovah. 10 By this the children of Jehovah and the children of the Devil are known. Every one not doing righteousness is not of Jehovah, neither he who fulfills not his obligations to his brother." Naturally, simply religious persons reject this, and try to explain it away, |

\*16. See 2 Tim. 2: 24.

lieve it. 19 Now there must be also factions among you, in order that the worthy ones may become manifest among you.

20 Then when you come together into one place, it is not to eat the Lord's supper; 21 for in your eating, each one, without waiting, takes his own supper; and so one is hungry, and another is filled full. 22 What! have ye not homes for to eat and to drink in? Or do ye despise the church of Jehovah, and put to shame those who are poor? What shall I say to you? Shall I commend you in this? I commend you not. 23 For I received from the Lord that which also I delivered to you—that the Lord Jesus, on the night in which he was betrayed, took a loaf, 24 and having given thanks, he broke it and said: This represents my body which is being broken for you; this do ye for my remembrance. 25 In like manner also the cup, after they had supped, saying: This cup represents the new covenant in my blood; this do, as often as ye drink it, for my remembrance. 26 Now as often as ye may eat this bread, and drink of the cup, you proclaim the Lord's death until he come.

27 Consequently whoever may eat the bread, or drink of the cup of the Lord unworthily, will be an offender against the body and the blood of the Lord. 28 Moreover let a man prove himself, and accordingly let him eat of the bread, and drink of the cup. 29 For he who eats and drinks, not making a distinction as to the body, eats and drinks condemnation to himself. 30 On this account many among you are weak and sickly, and many die. 31 But if we scrutinized ourselves, we would not be brought to account. 32 However, being brought to account, we are disciplined by the Lord, in order that we

should not be condemned with the world.

33 Therefore, my brethren, when ye come together to eat, wait for one another. 34 If any one is hungry, let him eat at home; in order that you may not come together for condemnation.

Now as to the other matters, I will give full directions when I come.

**12.** Now, brethren, I do not wish you to be ignorant concerning spiritual gifts.

2 Ye know when ye were Gentiles, how ye were being led away to dumb idols, just as ye might be led. 3 Therefore, I declare to you, that no one speaking under the influence of God's Spirit calls Jesus accursed; and no one can say, Lord Jesus, except with a holy spirit.

4 Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of service, but the same Lord. 6 And there are diversities of results, but the same God, who is working all things in all. 7 But to each is given the manifestation of the Spirit for the general good. 8 For to one a message of wisdom is given by the Spirit; and to another a message of knowledge, by the same Spirit; 9 and to a different one firm conviction, by the same Spirit; and to another gifts of healing, by the same Spirit; 10 and to another working of miracles; to another prophecy; to another discerning of spirits; to a different one various kinds of languages; and to another interpretation of language. 11 But all these things the one and the same Spirit operates, dividing separately to each according as he wills.

12 Now even as our body is one although it has many members, but all the members of the body, many though they are, form one body; so also is the Christ. 13 For indeed, by one Spirit we were all immersed into

one body, whether we were Jews, or Greeks, whether bondmen or free, and all were made to receive one Spirit.

14 Now the body is not one member, but many. 15 If the foot say: Because I am not a hand, I am not of the body; it is not therefore not of the body; 16 And if the ear say: Because I am not an eye, I am not of the body; it is not therefore not of the body. 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now, God has placed the members, each one of them, in the body according as it pleased him. 19 But if they were all one member, where were the body. 20 But now there are many members, but one body. 21 And the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of thee. 22 Nay, much rather, those members of the body which seem to be more feeble, are necessary; 23 and those which we think to be less honorable parts of the body, on these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; 24 while our comely parts have no need of anything. But God combined together the body, giving more abundant honor to that part which lacked; 25 in order that there may be no divisions in the body; but that all the members should have the same care one for another. 26 And whether one member suffers, all the members suf-

fer with it; or one member is honored, all the members rejoice with it.

27 Now, ye are Christ's body, and individually are members. 28 And those indeed whom Jehovah placed in the church are first apostles, secondly prophets, thirdly teachers, then workers of miracles, then persons with gifts of healing, helpers, administrators, and persons with knowledge of languages. 29 All are not apostles? All are not prophets? All are not teachers? All are not workers of miracles? 30 All have not gifts of healing? All do not speak in different languages? All do not interpret? 31 Now earnestly desire the more important gifts. And yet, a more excellent way I now show to you.

**13.** Though I speak with the tongues of men and of angels, but do not fulfill my \*obligations, I am become as sounding brass, or a clanging cymbal. 2 And if I have the gift of prophecy, and understand all hidden truths, and all knowledge; and though I have all faith, so as to remove mountains, but fulfill not my obligations, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give up my body to be burned, but do not fulfill my obligations, it profits me nothing.

4 Love suffers long, and is kind; love envieth not, love vaunteth not itself, is not puffed up, 5 does not act unbecomingly, seeks not its own, is not quickly provoked, imputes no evil; 6 rejoices not at unrighteousness, but rejoices with the truth; 7 is always

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\*1. When using a word we must know its meaning, in order to understand in its fullness what is being said. To love, is to fulfill one's obligations (Rom. 13:10); not partly but wholly. We must also remember that our obligations begin with God. It is very easy for us to say: We love God; or this, or that person. The proof of it is made by the fulfilling of our divine obligations to them. (See note to Mat. 5:43) Love, and affection, are two very different things, and ought not to be confused.

slow to expose, trusts everybody, hopes all things, endures all things. 8 Love never fails; but whether there be prophecies, they will be done away; whether languages, they will cease; whether knowledge, it will be rendered useless. 9 For we know imperfectly, and we prophesy imperfectly; 10 but when that which is perfect is come, then that which is imperfect will be done away with.

11 When I was an infant, I spoke as an infant, I thought as an infant, I reasoned as an infant; since I have become a head-man, I have put away the ways of the infant. 12 For now we see by a mirror obscurely; but then face to face. Now I know imperfectly; but then I shall fully know, even as also I have been fully known. 13 Now, meanwhile, belief, expectation, love remains, these three; but the greatest of these is love.

**14.** Make your supreme purpose to fulfill your obligations; then desire earnestly spiritual gifts, but especially that ye may be qualified to set forth the divine teaching. 2 For he who speaks in an unknown language, speaks not to men, but to God; for no one understands; but in spirit he speaks hidden things. 3 But he who prophesies speaks to men words of edification, and exhortation, and encouragement. 4 He who speaks in an unknown language edifies himself; but he who prophesies edifies the church.

5 Now I desire you all to speak in languages; but I would rather that ye should prophesy; and more important is he who prophesies than he who speaks in languages, unless he should interpret, in order that the church may receive edification.

6 But now, brethren, suppose I come to you speaking in unknown languages, what will I profit you, unless I shall enlighten you either in

revelation, or in knowledge, or in prophecy, or in doctrine? 7 Even inanimate things giving sound, whether flute or harp, if they give not distinction to the sounds, how shall we know what is being played on flute or harp? 8 For also if a trumpet give an uncertain sound, who will prepare himself for battle? 9 So also ye, if ye do not utter by the tongue words easily understood, how shall we know what is being spoken? For ye will be speaking into the air.

10 Doubtless, there are a great many kinds of languages in the world; as no one is speechless; 11 if then I do not know the meaning of the language, I shall be to the speaker as a barbarian, and the speaker will be as a barbarian to me 12 So also you, since you are zealous for spiritual gifts, seek that ye may abound in them to the edification of the church. 13 Therefore he who speaks in an unknown language, let him pray that he may be able to interpret. 14 If I pray in an unknown language, my spirit prays, but my mind is unfruitful. 15 What is to be done then? I will pray with the spirit, but I will also pray with the mind; I will sing praises with the spirit, but I will sing praises with the mind also. 16 Otherwise, if thou shouldst praise, with the spirit, how can the one filling the place of the ungifted person say the "Amen" to your giving of thanks, since he knows not what thou sayest? 17 Now thou, indeed, givest thanks well, but the other is not edified.

18 I thank Jehovah, I speak more in languages than all of you; but in a church I would rather speak five words by my understanding, so that I may instruct others, than say ten thousand words in an unknown language. 20 Brethren, be not little children in your intelligence; but in evil be infants, however in your intelli-

gence be full grown.

21 In the law it is written: For with men of other languages, and with lips of strangers, I will speak to this people; and not even so, will they hearken to me, saith Jehovah. 22 Accordingly the languages are for a sign not to those who believe, but to the unbelievers; while prophesying is not for the unbelievers, but for those who believe.

23 If therefore the whole church is come together into one place, and all speak in different languages and unlearned ones or unbelievers should come in, will they not say you are mad? 24 But if all prophesy, and some unbeliever or unlearned person should come in, he is reprov'd by all, he is examined by all. 25 the secrets of his mind are made manifest; and so falling on his face he will worship God, declaring that God is in truth among you.

26 What is to be done then, brethren? When ye come together, let each one have a song of praise, an instruction, an address, a revelation, and an interpretation; let all things be done for edification. 27 If any one speaks in a different language, let it be by two, or at the most by three, and in turn; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church, and

let him speak to himself and to Jehovah. 29 But let two or three prophets speak, and let the others consider what is said. 30 But if a revelation should be made to another sitting by, let the first be silent. 31 For ye can all prophesy one by one, in order that all may learn, and all may be helped. 32 For the spiritual gifts of the prophets are subject to the prophets.

33 Now Jehovah is not a God of confusion but of peace. So in all the churches of the saints, 34 let the women be silent in the churches; for it is not permitted to them to speak, but let them be in subjection, according as also the law directs. 35 And if they wish to learn anything, let them ask their own \*heads at home; for it is dishonorable for a woman to speak in a church.

36 What, did the message of God come forth from you? Or did it come for you alone? 37 If any one claims to be a prophet, or spiritual, let him acknowledge that the things which I write to you are the Lord's commandments. 38 But if any one knoweth this not, he is not known.

39 Therefore, brethren, desire earnestly to prophesy, and forbid not to speak in languages; 40 but let all things be done becomingly and in order.

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\*35. Heads. The Greek word *anar*, which in common versions is generally rendered "husband" in the Epistle to the Corinthians; and in other places "man;" does not definitely mean either. It is often very properly rendered "husband," but is never properly translated by the word "man." The word means a head, one in authority. It may therefore properly be rendered—husband, captain, head-man, leader, chief, Sir, magistrate, even messenger, if one is entrusted with special authority as the representative of one who is a "head," and by other words that indicate a person in authority. An altogether different Greek word, *anthropos*, means—"man". The women in the churches are married and unmarried. The heads of the married ones, are their husbands; the heads of the unmarried ones, are their fathers. These are the "heads" referred to in this verse, where it says: "ask their own heads at home." See Preface.

**15.** Now I declare to you, brethren, the same gospel which I preached to you, which also ye received, in which also ye stand, 2 and through which ye are being preserved safe and unharmed, if ye hold fast the word which I preached to you, unless ye believed triflingly.

3 For I delivered to you in the first place that which also I received, that Christ died for our sins according to the scriptures; 4 and that he was buried; and that he was raised the third day according to the scriptures; 5 and that he was seen by Cephas, then by the twelve; 6 afterwards he was seen by more than five hundred brethren at once, of whom the greater number remain until now; but some are fallen asleep. 7 After that, he was seen by James; then by all the apostles; 8 and last of all, he was seen by me also, as by a child untimely born. 9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of Jehovah. 10 But by God's favor I am what I am; and his favor for me has not been in vain; but I labored more strenuously than they all; yet not I, but the favor of Jehovah that was with me. 11 Whether therefore it were I or they, only so we preach, and so that ye believed.

12 Now if it is proclaimed that Christ has been raised from among the dead, how say some among you that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, neither has Christ been raised; 14 and if Christ has not been raised, then our preaching is vain, and your faith is vain. 15 And we are found even false witnesses of Jehovah; because we testified concerning Jehovah, that he raised up the Christ; whom he did not raise up, if indeed the dead are not raised. 16 For if the dead are not raised,

neither has Christ been raised; 17 and if Christ has not been raised your belief is vain; ye are still in your sins. 18 Then also those who have fallen asleep in Christ have perished. 19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now Christ has been raised from among the dead, the first fruits of those fallen asleep. 21 For since by man came death, by man came also resurrection of the dead. 22 For as in Adam all die, so also in Christ all will be made alive. 23 But each in his own order: Christ the first-fruits; afterwards they who are Christ's at his coming. 24 Afterwards cometh the end, when he can deliver over the government to Jehovah and Father; when he can resign from all headship, and all authority and power. For it behoves him to reign till he shall have put all his enemies under his feet. 26 The last enemy rendered powerless is death; 27 for Jehovah put all in subjection under his feet. But when it is said, that all have been put in subjection, it is manifest that he is excepted who subjected all to him. 28 But when all things may be subjected unto him, then the Son himself will be subject to him who put all in subjection to him, in order that Jehovah may be all in all.

29 Since, in that case, if the dead are not at all raised, what shall they do who are immersed in relation to the \*dead? And why are they immersed in relation to the dead? 30 And why are we in peril every hour? 31

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\*29. This verse may be termed a companion verse to Rom. 6:2-11. It is the DEAD who are buried. The burial in immersion relates to the believer's sin nature crucified with Christ. It is a glorious, as well as a significant fact, that immersion symbolizes to the



I declare by your glorying, brethren, which also I have in Christ Jesus our Lord, that every day I am exposed to death. 32 If according to the way of a man, I fought with wild beasts at Ephesus, what is the profit to me? If the dead are not raised up, let us eat and drink, for tomorrow we die.

33 Be not deceived, evil companions corrupt good character. 34 Awake to righteousness, and sin not; for some are ignorant of God; I say it to your shame.

35 But some one may say: How are the dead raised? And with what kind of body do they come? 36 Foolish one! what thou sowest is not quickened, unless it die. 37 And what sowest thou? thou sowest not the body that shall be but a bare grain, it may be of wheat, or of some other seed. 38 And God gives it a body according as he designed, and to each of the seeds its own body.

39 All flesh is not the same kind of flesh; but there is one flesh of men; another flesh of beasts, and another flesh of birds, and another of fish. 40 There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one kind, and that of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed star differs from star in glory.

42 So also in the resurrection of the dead. The body is sown in corruption, it is raised in incorruptibility. 43 It is sown in dishonor, it is raised in glory. It is sown without strength, it is raised in power. 44 It is sown an

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regenerated being, not only resurrection into a new creature alive with Christ; but also that the old sin-nature is dead and buried with the dead Christ, who rose triumphant a living Christ. Therefore, "if we died with him, we shall also live with him."

animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual.

45 And so it has been written: The first man Adam, was made into a living being; the last Adam into a life-giving spirit. 46 But the spiritual is not first, but the animal; afterwards the spiritual. 47 The first man is from the earth, made of dust; the second man is from heaven. 48 Such kind as he made of the earth, of such kind also are those who are earthy in character; and such kind as the heavenly one is, of such kind also are they who are heavenly in character. 49 And as we bore the image of the earthy, we must also bear the image of the heavenly.

50 But this I tell you, brethren, that flesh and blood can not inherit the kingdom of God; nor shall corruption inherit incorruptibility. 51 Behold, I tell you a hidden truth: We shall not all fall asleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trump; for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruptibility, and this mortal must put on immortality. 54 And when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word that has been written: Death is swallowed into victory. 55 Where, O death, is thy victory? Where, O death, is thy sting? 56 The sting of death is sin; and the strength of sin is the law. 57 Now thanks to Jehovah, who giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor in accordance with Jehovah, is not in vain.

**16.** Now concerning the collection which is for the saints, as I directed the churches of Galatia, so also do ye. 2 Every first-day of the week, let each of you put by him in store, according as he is prospered; in order that no collections may be made when I come. 3 And when I shall have arrived, whomsoever ye may approve by letters, them I will send to carry your bounty to Jerusalem; 4 and if it should be worth while for me also to go, they shall go with me.

5 Now I will come to you, when I shall have gone through Macedonia, for I am coming by way of Macedonia. 6 It may be I shall stay a while with you, or even pass the winter with you, so that ye may help me forward on my journey withersoever I may need to go. 7 I do not propose to visit you now in passing; for I hope to make a prolonged stay with you, if the Lord permits. 8 But I will remain at Ephesus until Pentecost; 9 for a door has been opened to me for great and effectual work; and there are many opposers.

10 But if Timothy comes, see that he may be with you without anxiety; for he is doing the work of the Lord, as I also do. 11 Let no one therefore disregard him; but send him forward on his journey in peace, in order that he may rejoin me, for I await him with the brethren.

12 And concerning the brother, Ap-

ollos, I repeatedly urged him to visit you with the brethren; but it was not at all God's will that he should come now, but he will come when he shall have opportunity.

13 Watch ye, stand firm in the faith, be brave, be strong. 14 Let all your deeds be done in love.

15 Now I exhort you, brethren (ye know the family of Stephanas, that it is the first-fruits of Achaia, and that they devoted themselves to the service of the saints), 16 that ye even must be submissive to such, and to everyone co-operating and laboring with us. 17 And I rejoice at the coming of Stephanas and Fortunatus and Achaicus; for what was lacking on your part they have supplied. 18 For they have refreshed my spirit, as they do yours therefore regard such with favor and kindness.

19 The churches of Asia salute you, in oneness with Jehovah, Aquila and Priscilla, together with the church that is in their house, earnestly salute you. 20 All the brethren salute you.

Salute one another with a holy kiss.

21 The salutation of Paul, with my own hand.

22 If any one regards not the Lord with affection let him be accursed. Our Lord cometh.

23 The favor of the Lord Jesus be with you.

24 My love be with you all in Christ Jesus.

## THE SECOND

# EPISTLE TO THE CORINTHIANS.

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**1** Paul, an apostle of Christ Jesus by God's will, and brother Timothy, to the church of Jehovah which is at Corinth, with all the saints who are in the whole of Achaia: **2** Favor to you and peace from God our Father and the Lord Jesus Christ.

**3** Worthy of praise is Jehovah and Father of our Lord Jesus Christ, the Father of mercies, and God of all encouragement; **4** who encourages us in all our troubles, in order for us to be able to encourage those in every trouble, through the encouragement with which we ourselves are encouraged by Jehovah. **5** Because according as the sufferings of the Christ abound for us, so through the Christ abounds also our encouragement.

**6** But whether we are troubled, it is for your encouragement and deliverance; or whether we are encouraged, it is for your encouragement which is effective in the patient endurance of the same sufferings which we also suffer; **7** and our hope for you is steadfast, knowing that, as ye are partakers of the sufferings, so are ye also of the encouragement.

**8** For we would not, brethren, that ye should be ignorant concerning our trouble which occurred in Asia, because we were exceedingly oppressed beyond our strength, so that we despaired even of life. **9** Yea, we ourselves have experienced the sentence of death in ourselves; but that was in order that we should not trust in ourselves, but in Jehovah who raises up the dead; **10** he who res-

cued us from so great a peril of death, and will rescue; into whom we have reposed our confidence that he will also still rescue us; **11** ye also helping together on our behalf by your supplication, in order that the special favor shown for us in consequence of prayers of many persons, might be a subject of thanksgiving by many on our behalf.

**12** Now our glorying is this, the testimony of our conscience, that in holiness and godly sincerity, (not through fleshly wisdom, but through God's favor), we have conducted ourselves in the world, and more especially towards you. **13** For we write to you no other things but what ye read in public or even recognize, and I hope that ye will recognize to the end; **14** according as ye have to a certain extent recognized concerning us, that we are your occasion for glorying, even as ye also are ours, in the day of our Lord Jesus.

**15** And in this confidence I purposed to come to you first, in order that ye might have a second favor; **16** namely; to visit you on my way into Macedonia, and on returning from Macedonia to again visit you, and then by you to be helped forward on my way into Judaea.

**17** This therefore being my purpose, did I indeed show fickleness? Or what I propose. do I propose according to the flesh, so that with me there could be both yea and nay? **18** But as Jehovah is faithful, so our word to you is not yea and nay. **19**

For the Son of Jehovah, Christ Jesus, who was proclaimed among you by us (by me and Silvanus and Timothy), was not yea and nay, but with him yea has been yea. 20 For however many are the promises of God, with him the yea is yea, wherefore also through him is the Amen by us to the glory of Jehovah. 21 Now it is God, who having anointed us, is making us together with you, constant and unwavering for Christ, 22 who also having sealed us, also gave the pledge of the Spirit to us. 23 Now I invoke Jehovah for a witness to my soul, that it was on account of sparing you, that I did no more come into Corinth; 24 not that we have rule over your faith, but we are helpers of your joy; for ye stand by faith.

**2.** But I decided this as to myself that I would not come again to you in sorrow. 2 For if I make you sorry, who indeed is he that gladdens me, except he who is made sorry by me? 3 And I wrote for this very reason, lest having come I might have sorrow from those from whom I ought to receive joy; having confidence in you all, that what would rejoice me, would rejoice all of you. 4 Now in consequence of much distress and anxiety of mind, I wrote to you through many tears; not that ye might be grieved, but in order that ye might know the overwhelming love which I have for you.

5 But if any one has caused grief, he has not grieved me, except to a certain extent (not to be too severe), as he has grieved you all. 6 Sufficient to such a one is the punishment which was inflicted by the majority of the church; 7 so that on the other hand now, ye should rather forgive and encourage him, lest such a one should be swallowed up with his great sorrow. 8 Therefore I exhort you to confirm your love for him.

9 Now for this purpose also I wrote, in order that I might have the proof concerning you, whether ye are obedient with reference to everything. 10 But to whom ye forgive anything, I do also; for indeed, what I have forgiven, when I have forgiven anything, is for your sakes forgiven in the presence of Christ, 11 in order that no advantage might be gained over us by Satan; for we are not ignorant of his devices.

12 But having come into Troas for the preaching of the gospel of Christ, a door indeed having been opened to me by the Lord, 13 I had no rest in my spirit because I found not Titus, my brother; so having taken leave of them, I went on into Macedonia.

14 But thanks be unto Jehovah, who always causes us to triumph in Christ, and maketh manifest through us in every place, the odour of the knowledge of him. 15 Because we are unto Jehovah a fragrance of Christ diffused among those who are being saved, and among those who are perishing; 16 to these indeed, an odour from death into death, but to those an odour from life into life. And who is sufficient for these things? 17 Now we are not like the many, corrupting the word of Jehovah; but as a man of sincerity, but as a man from God, in oneness with Christ we speak in the sight of God.

**3.** Do we again begin to commend ourselves? Or need we, as some do, letters of commendation to you or from you? 2 Ye are our letter, having been written by our minds, being known and read by all men; 3 being made manifest that ye are Christ's letter, delivered by us, written not with ink, but with the spirit of the living God; not on tablets of stone, but on tablets that are human souls. 4 And such confidence have we towards Jehovah, through the Anointed, 5 as not to count that we are com-

petent from ourselves, or count anything as being in consequence of ourselves; but count our competency as from Jehovah; 6 who indeed made us competent servants of a new covenant, not of letter but of spirit; for the letter killeth, while the spirit makes alive.

7 But if the dispensation of death, engraved in letters on stones, was attended with glory, so that the sons of Israel were unable to look steadily into the face of Moses, because of the brightness of his countenance—which dispensation is passing away; 8 will not the dispensation of the spirit be more glorious? 9 For if there was glory with the dispensation of condemnation, much more does the dispensation of righteousness abound in glory. 10 For indeed, that which then had glory has lost its glory, because of the present glory which surpasses it. 11 Now if that which is passing away was glorious, much more that which abides is glorious.

12 Having therefore such a hope, we use great boldness of speech, 13 and are not like Moses who put a veil over his face so that the sons of Israel might not gaze at the end of that which was being done away. 14 But their minds were darkened; indeed, until the present day, at the reading of the old covenant, the same veil remains, it not being disclosed that it is done away by Christ. 15 But even until this day, whenever Moses may be read, a veil lies upon their understanding. 16 However, whenever one turns to Jehovah, the veil is taken away.

17 Now[as the law is the letter that killeth, so]the Lord is the \*spirit that giveth life; and where the spirit of Jehovah is, there is freedom from

the law. 18 And we all, with unveiled face beholding as reflected by a mirror the glory of Jehovah, are being transformed into the same image from glory into glory even as from Jehovah's spirit.

**4.** Therefore having this service, even as we received mercy, we faint not. 2 But we renounced the hidden things of dishonorable conduct, walking not in craftiness, nor falsifying the word of Jehovah; but by the plain presentation of the truth, commending ourselves in the sight of Jehovah to the conscience of all men. 3 But if, indeed, our gospel is veiled, it is veiled to those who are perishing. 4 in whom the god of this world has blinded their unbelieving minds, in order that they should not discern the shining forth of the good tidings of the glory of the Anointed, who is the image of Jehovah. 5 For we do not proclaim ourselves, but Christ Jesus as Lord; and ourselves as your servants for Jesus sake. 6 Because it is Jehovah, who commanded light to shine out of darkness, who shone in our minds to give the illumination of the knowledge of his glory in the person of Christ.

7 But this treasure we have in earthen vessels, in order that its all-prevailing power may be known as Jehovah's and not from us. 8 Though hard pressed on every side, we are not hemmed in; though we are perplexed, yet we are not in despair; 9 persecuted, but not abandoned; struck down, but not destroyed; 10 always carrying about in our body the dead-to-the-world attitude of Jesus, in order that also the life of Jesus may be manifested in our body. 11 For we who live, are always, for Jesus' sake surrendered over for death, in order that also the life of Jesus may be manifested in our mortal flesh. 12 And so death works in us, and life in

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\*17. See verse 6, I Cor. 15:45, and Rom. 7:9.

you. 13 However, having the same spirit of belief, according to what has been written: I believed, and therefore I spoke; we also believe, and therefore we speak; 14 knowing that he who raised up Jesus will also raise us up with Jesus, and will present us with you. 15 For all things are for your sakes, in order that the favor being multiplied through the many, may cause the thanksgiving to abound for the glory of Jehovah.

16 Therefore we faint not; but though our outward man is wasting away, yet our inward man is being renewed day by day. 17 For our momentary and light tribulation works out for us an eternal and far more exceeding weight of glory; since we are not looking at the things which are seen, but at the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

**5.** Now we know that if the earthly house of our tabernacle be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. 2 Now indeed, we sigh on this account, longing to be invested with our dwelling which is from heaven; 3 sure that, being thus housed, we shall not be found destitute. 4 For indeed, we who are in this house, groan, being oppressed, in that we do not desire to be divested, but invested, so that the mortal may be swallowed up by life. 5 However, he who has formed us for this very thing is God, who has given us the pledge of the Spirit.

6 Being therefore always confident, and knowing that in being at home in our body, we are absent from home away from the Lord. 7 (for we walk by faith, not by sight), 8 we are confident, and are willing rather to be absent from the body, and be at home with the Lord. 9 Therefore, in-

deed, we make it our aim, that, whether at home or absent, we may be well-pleasing to him. 10 For we must all appear before the judgment-seat of Christ, in order that each one may receive according to the things done in the body, according to his actions, whether profitable or refuse.

11 Therefore, knowing the fear there is of the Lord, we seek to persuade men; but our motives are entirely plain to God; and I hope also in your consciences they are equally plain. 12 We are not again commending ourselves to you, but are giving you an opportunity of glorying on our behalf; in order that ye may have something to answer those who glory in appearance, and not in spirit.

13 Now, whether we were beside ourselves, it was for God; or whether we are of sound mind, it is for you. 14 For the love of the Anointed constrains us, having judged this, that one having died for all, therefore they all died. 15 And he died for all, in order that they who live, should no longer live for themselves, but for him who died and rose again for them.

16 Therefore we henceforth know no one according to the flesh; even if we have known Christ according to the flesh, however, now we know him no longer. 17 So that if any one be in Christ, there is a new creation; the old passed away, behold, he has become new. 18 But all things are from Jehovah, who reconciled us to himself through Christ, and gave to us the service of reconciliation; 19 how that God was reconciling the world to himself through Christ, not reckoning to them their trespasses. And he having entrusted with us the message of reconciliation, 20 therefore we are ambassadors on behalf of Christ, as though Jehovah was inviting you by us. We beseech you, on

behalf of Christ: Be ye reconciled to Jehovah. 21 Him, who knew not sin, he made sin for us, in order that we through him might become God's righteousness.

**6.** And, as workers together with him, we also beseech you that ye receive not the favor of Jehovah for no purpose; 2 for he says: At an acceptable time I heard thee, and in a day of salvation I helped thee; behold, now is the acceptable time; behold, now is the day of salvation.

3 We give no cause of offense in anything, in order that the service be not blamed; but in everything commending ourselves as God's servants, by much patient endurance in trials, in necessities, in troubles; 5 in smittings, in imprisonments, in tumults, in labors, in watchings, in fastings; 6 in pureness, in knowledge, in forbearance, in kindness, in a holy spirit, in unfeigned love; 7 by a message of truth, by God's power; by means of the weapons of righteousness on the right hand and left; 8 through glory and dishonor, through evil report and good report; as deceivers and true; 9 as being unknown, and well-known, as dying and lo, we live; as chastized, yet not put to death; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing yet possessing all things.

11 O Corinthians, our mouth is open to you, our affection has been enlarged. 12 Ye are not cramped up in us, but ye are cramped up in your own sympathies. 13 Now as a recompense in the same kind (I speak as to my children), be ye also enlarged.

14 \*Be not unequally yoked together with unbelievers; for what fellowship has righteousness and lawlessness? Or what communion has light with darkness? 15 And what concord has Christ with Belial? Or what part has a believer with an unbeliever? 16

And what agreement has a temple of God with idols? For we are a temple of the living God; as Jehovah said: I will dwell in them, and walk among them; and I will be their God, and they shall be my people. 17 Therefore, come out from among them, and be ye separated, saith Jehovah, and touch not the unclean; and I will receive you, 18 and I will be a Father to you, and ye shall be to me sons and daughters, saith Jehovah Almighty. 1 Having therefore these promises, beloved, we must cleanse ourselves from every defilement of flesh and spirit, perfecting holiness in reverence of God.

**7.** 2 Make room for us; we have wronged no one, we have corrupted no one, we have taken advantage of no one. 3 I say it not to censure you; for I have before said, that ye are in our minds for to die together and to live together. 4 Great is my confidence toward you, great is my glorying on account of you; I have been filled with encouragement, I overflow with joy in the midst of all our trouble.

5 Now, even when we were come into Macedonia, our flesh had no rest, but we were distressed in every way; without were contentions, within were fears. 6 But Jehovah, he who consoles those who are cast down, consoled us by the coming of Titus; 7 and not only by his coming, but also by the encouragement with which he was encouraged as to you; relating to us your longing, your mourning, your zeal for me; so that I was the more

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\*14. The line of thought in verses 11—13, which is interrupted by this very important paragraph, which includes also the first verse of chapter 7, is resumed by the Apostle in the 2nd verse of the 7th chapter. This paragraph should be carefully considered by Christians in reference specially to marriage and secret societies. There are many wrecks in life because the plain teaching of these verses have not been followed.

rejoiced. 8 Because, although I made you sorry by the letter, I do not regret it though I did regret it; for I perceive that that letter, though but for a short time, did make you really sorry. 9 Now I rejoice, not that ye were made sorry, but that ye were grieved into repentance; for ye were grieved according to God's way, that ye might suffer loss in nothing in consequence of us. 10 For sorrow according to God's way, worketh repentance into a deliverance not to be regretted; but worldly sorrow worketh out death.

11 Now notice, in this very matter, by your having godly sorrow, how much earnestness it worked out in you; yea what apologies, yea what indignation against wrong doing, yea what alarm, yea what longing for me, yea what zeal, yea what readiness to punish; in every way ye proved yourselves to be honest in the matter. 12 So then, though I wrote to you, it was not only on account of him who did wrong, nor of him who suffered wrong, but that your earnest solicitude for us might be made manifest to you in the sight of Jehovah.

13 On this account we have been encouraged; and in our encouragement, we rejoiced rather far more at the joy of Titus, because his spirit has been refreshed by you all. 14 Besides, in anything that I have boasted to him about you, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before Titus was found to be truth. 15 Indeed, his sympathy towards you is much greater, as he remembers the obedience of you all, and how with respect and reverence ye received him. 16 I rejoice, that in everything I have confidence in you.

**8.** Now we make known to you. brethren, God's favor which has been bestowed on the churches of

Macedonia; how that during a great trial of distress, the abundance of their joy, even in the midst of their deep poverty, increased the abundance of their liberality. 3 For according to their ability, I bear witness, and beyond their ability, they voluntarily, 4 with much earnest entreaty asked of us the gratification and the fellowship of the service which was for the saints; 5 and not only as we expected, but according to the will of God, they first gave themselves to the Lord, and to us. 6 With reference to this we appealed to Titus, that as he had previously began among you also this generous gift, so also he should go on and finish it.

7 But, as in everything ye abound, in faith, and teaching, and knowledge and all zeal, and in your love to us, see that ye abound in this charitable act also. 8 I do not say this by way of command, but on account of the zeal of others, proving also the sincerity of your love. 9 Now ye know the graciousness of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. 10 So I give you advice in this matter; now this is appropriate for you, who not only began before others to do, but also to propose it a year ago; 11 but now, also, complete the undertaking, so that even as there was the readiness to propose, so also let there be now the completing of it according to your ability.

12 For if the willingness is present, it is accepted according as he may have, and not according as he has not. 13 For it is not intended that there may be ease to others, and to you distress; but it is a matter of equalization, at the present time let your abundance be a supply for their deficiency, 14 in order that also their abundance in turn, may be a supply



for your deficiency, in order that there may be equality; 15 even as it is written: He who gathered much had nothing over, and he who gathered little did not lack.

16 But thanks be to Jehovah who putteth the same earnest care for you into the mind of Titus. 17 For although responding to our appeal, he being greatly in earnest, he went to you of his own accord. 18 And together with him we sent the brother whose service in the gospel is praised by all the churches; 19 and not only so, but also he has been voted by the churches our fellow-traveler in this generous gift movement which is served by us for the glory of the Lord, and to show our willingness to help; 20 being careful of this, that no one should blame us in connection with this bounty which is administered by us; 21 for we provide what is honorable, not only in the sight of the Lord, but also in the sight of men.

22 And we sent with them our brother, whom we have often in many things proved to be diligent, but now is much more diligent by reason of his great confidence with respect to you. 23 Besides as to Titus, he is my companion, and fellow-worker for you; then as to our brethren, they are messengers of the churches, Christ's glory. 24 Therefore show ye proof of your love for them, and of our boasting about you among the members of the churches.

**9.** Now concerning the service which is for the saints, it is superfluous for me to write to you; 2 for I know your readiness to help, of which I boast to the Macedonians concerning you, that Achaia has been prepared since a year ago; and your zeal stirred up the greater part of them. 3 But I sent the brethren, lest our boasting about you should be made void in this respect, in order

that, according as I said, ye may be prepared; 4 lest perhaps, if Macedonians should come with me, and find you unprepared, we (to say nothing of you), would be ashamed of our present confidence. 5 I thought it proper therefore to urge the brethren that they should go on before to you, and make up beforehand your before-promised bounty, in order that this may be ready as a bounty, and not as if being given under pressure.

6 But remember this, he who sows sparingly, will also reap sparingly; and he who sows bountifully, will also reap bountifully. 7 Let each one do according as he has purposed in his mind, not grudgingly, or from necessity; for Jehovah loves a cheerful giver.

8 On the other hand Jehovah is able to make every favor abound for you, in order that always having all sufficiency in every thing, ye may abound with respect to every good work; 9 as it is written; He scattered abroad, he gave to the poor; his righteousness abideth for ever.

10 Now he who supplies seed to the sower and bread for eating, will supply and will multiply your seed for sowing and will increase the fruits of your righteousness; 11 ye being enriched in everything for all liberality, which works out through us thanksgiving to Jehovah. 12 Because the service of this ministration not only supplies the wants of the saints, but also overflows in thanksgiving to Jehovah of many. 13 By the evidence of this service, they are glorifying Jehovah, as to the submissiveness of your profession with reference to the gospel of Christ, and for the liberality of your contribution for them and for all; 14 and in their supplication for you, there is a longing for you, on account of the surpassing favor of Jehovah upon you. 15 Thanks be to

Jehovah for his indescribable gift.

**10.** Now, I, (the same Paul who in appearance, indeed, am humble among you but when absent am bold with reference to you,) exhort you by the meekness and gentleness of the Christ; 2 yea, I beseech you that when I come I may not have to be bold with that confidence with which I calculate to confront some who consider us as walking after the flesh. 3 For though we are walking in the flesh, we do not war according to the flesh; 4 since the weapons of our warfare are not fleshly, but mighty with Jehovah unto the pulling down of strongholds; 5 overthrowing theories, and every presumption lifting itself up against the knowledge of Jehovah; and leading captive every mind into obedience to the Christ; 6 and being prepared to punish all disobedience, when your obedience as a church may have been perfected.

7 Do ye look at things according to appearance? If any one may have persuaded himself to be of Christ, let him of himself again consider this, that even as he is of Christ, so also may we be. 8 For even if I should boast somewhat excessively concerning our authority (which the Lord gave for building up, and not for pulling you down), I shall not be put to shame by reason of any false claims.

9 In order that I may not seem to be frightening you by means of letters; 10 because one says: Paul's letters are weighty and strong; but his bodily presence is weak, and his speech is contemptible; 11 let such a one consider this, that such as we are in word by letter when we are absent, such will we be in deed when present.

12 Now we do not venture to count ourselves among, or compare ourselves with, some who commend themselves; but these measuring them-

selves by themselves, and comparing themselves with themselves, are not wise. 13 And we will not boast with reference to things beyond our bounds but according to the bounds of the sphere which Jehovah apportioned to us, of an extent to reach even as far as you. 14 Now accordingly in reaching for you, we did not overstretch ourselves? for indeed, we were the first to come to you with the gospel of Christ. 15 Our glorying is not with reference to things beyond our limits, in other men's labors; but having a hope of your faith being increased we shall be enlarged among you as to our sphere, into a much greater field, 16 so as to carry the gospel into the regions beyond you, and not to glory with reference to work prepared in another's sphere. 17 But he who glories, let him glory in oneness with Jehovah 18 For not he who commends himself is approved, but he whom the Lord commends.

**11.** I wish ye could bear with some little folly from me; yet indeed, bear with me. 2 For I am jealous as to you with a godly jealousy for I espoused you to one husband, that I might present you as a chaste virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity which is for Christ. 4 For if indeed he that comes preaches another Jesus, whom we did not preach, or ye accept a different spirit, which ye did not receive, or a different gospel, which ye did not welcome, ye might well bear with me; 5 for I reckon that I am in no respect behind those superlative messengers. 6 And though I be untrained in speech, yet I am not in knowledge; but in every particular having made myself understood among you in all things.

7 Did I commit an offense in abas-

ing myself in order that you might be exalted, because I preached to you the gospel of God without charge? 8 I robbed other churches, taking wages of them, for service to you. 9 And when I was present with you, and in want, I did not burden anyone; for my deficiency was completely filled up by the brethren who came from Macedonia; and in everything I kept, and will keep myself, from being burdensome to you.

10 As the truth of Christ is in me, this glorying shall not be stopped for me in the regions of Achaia. 11 Why? Because I love you not? Jehovah knows. 12 But what I do, I will also continue to do, in order that I may cut off the occasion of those who desire an occasion, so that wherein they boast they may be recognized in their real character, just as we are. 13 For such are false messengers, deceitful workers, transforming themselves into messengers of Christ. 14 But that is nothing wonderful, for Satan transforms himself into an angel of light. 15 It is no great thing therefore, if also his servants transform themselves as servants of righteousness; whose end shall be according to their works.

16 Again, I say, let no one think me to be a fool; but if otherwise, then receive me, even if as a fool, in order that I also may boast a little. 17 What I say now, in this assumption of glorying, I do not speak according to the Lord, but as in foolishness.

18 Since many glory according to the flesh, I also will boast. 19 For being wise yourselves, ye gladly bear with the foolish. 20 For ye bear with it if any one brings you into bondage, if any one plunders you, if any one seizes you, if any one exalts himself at your expense, or if any one smites you on the face. 21 I admit, according to conduct like that, we have

been weak. But whereinsoever anyone may dare to boast (I speak in foolishness) I also dare boast. 22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. 23 Are they servants of Christ? (I speak as being one out of his mind), I in a higher degree; in labors a great deal more, in scourgings more abundantly, in prisons more frequently, in deaths often. 24 From the Jews five times I received forty stripes, except one; 25 thrice I was beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I have spent in the deep. 26 In journeyings I have often been in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from Gentiles, in perils in city, in perils in desert, in perils on sea, in perils among false brethren, 27 with trouble and toil, with many sleepless nights, with hunger and thirst, often in want of food, in cold and with lack of clothing.

28 Besides the things external, there is my daily anxiety, the care of all the churches. 29 Who is weak, and I do not share that weakness? Who is made to stumble, and I am not set on fire with indignation? 30 If I must boast, I will boast of the things that concern my weakness. 31 Jehovah, and Father of the Lord Jesus, who is blessed for the ages, knows that I do not lie. 32 In Damascus, the governor under Aretas the king kept guard over the city of the Damascenes to arrest me; 33 but through a window in the wall I was let down in a basket and escaped his hands.

**12.** Must I boast? it is not profitable indeed; but I will go on even into visions and revelations of Jehovah. 2 I know a man in Christ, fourteen years ago (whether in the body I know not, or whether out of

the body I know not, Jehovah knows), such a one was caught up to the third heaven. 3 And I know such a man (whether in the body or apart from the body, I know not, Jehovah knows) 4 that he was caught away into Paradise, and heard unspeakable sayings, which it is not permitted to man to utter.

5 Concerning such a one I will boast, but concerning myself I will not boast, save in my infirmities. 6 Now if I should desire to boast, I would not be a fool, for I would speak the truth; but I forbear, lest any one with reference to me, should consider me above what he sees me to be, or what he hears of my being.

7 And in order that I might not be over-elated by reason of the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, in order that I shall not be over-elated. 8 Concerning this I besought the Lord thrice, that it might depart from me. 9 And he said to me: My favor is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather boast in my infirmities, in order that the power of the Anointed may abide upon me.

10 Therefore I take pleasure in weaknesses, in reproaches, in hardships, in persecutions, in distresses, for Christ's sake; for when I am weak, then I am powerful.

11 Have I become a fool? Ye compelled me. For I ought to have been commended by you; for in nothing was I behind those superlative messengers, though I am nothing. 12 Indeed the signs of an apostle were worked out among you in all patience, by miracles, and wonders, and powers. 13 For what is there, wherein ye were inferior to the rest of the churches, except that I myself was not a burd-

en to you? Forgive me this wrong.

14 Behold, this third time I am ready to come to you; and I will not be a burden to you; for I seek not your things, but you; for the children ought not to lay up for the parents, but the parents for the children. 15 And I will most gladly spend and be spent for your souls. Since I love you more abundantly, am I loved less? 16 Be it so then, I did not burden you. But being crafty, I caught you with guile, they say. 17 Did I take advantage of you by any of those whom I have sent to you? 18 I urged Titus to go, and sent the brother with him. Did Titus take any advantage of you? Did we not walk in the same spirit—in the very same steps?

19 Do you think that all this time we are excusing ourselves to you? Before Jehovah, in union with Christ we speak, and all beloved, for your edification. 20 For I fear, lest perhaps when I come, I shall find you not such as I wish, and I may be found by you such as ye do not wish. I fear, lest there be strife, jealousy, bitter feeling, contentions, back-bittings, whisperings, pride, and disorders; 21 lest, when I come again, my God shall humble me in regard to you, and I may have to mourn for many of those who have sinned heretofore, and have not repented of the impurity and immorality, and licentiousness which they committed.

**13.** This is the third time I am coming to you. By the mouth of two witnesses, or of three, shall every charge be established. 2 I have warned you plainly, and I tell you now before I come, as when I was present the second time, so now being absent, to those who have sinned heretofore, and to all the rest, that if I come again, I will not spare; 3 since ye seek a proof of Christ speaking through me (he who is not weak

with reference to you, but is powerful among you). 4 For indeed he was crucified in consequence of weakness, but he lives in consequence of God's power; now we also are weak with him, but we shall, with him, live for you in consequence of God's power.

5 Test yourselves, whether ye are in the faith, prove yourselves. Or do ye not yourselves know that Christ Jesus is in you, unless ye are not able to stand the test? 6 But I hope that ye will understand that we are not unable to stand the test. 7 Now we pray to Jehovah that ye do no evil; not that we may appear approved, but that ye may do what is right, though we be rejected. 8 For we have no power against the truth, but for the truth.

9 For we rejoice when we are weak, and ye are strong; this we also pray for, even your perfection. 10 For this reason I write these things while absent, that when present I may not have to deal sharply with you, according to the authority which the Lord gave me for your edification, and not for your casting down.

11 Finally, brethren, rejoice, be perfected, be encouraged; be of the same mind, be at peace; and the God of love and peace be with you.

12 Salute one another with a holy kiss. 13 All the saints salute you.

14 The favor of the Lord Jesus Christ, and the love of Jehovah, and the fellowship of the Holy Ghost, be with you all.

## NOTES AND REFERENCES.

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# EPISTLE TO THE GALATIANS.

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**1** Paul, an apostle (not from men, nor by man, but by Jesus Christ, and God the Father who raised him from among the dead), 2 and all the brethren with me, to the churches of Galatia: 3 Favor to you and peace from God the Father, and our Lord Jesus Christ, 4 who gave himself for our sins, in order that he might deliver us from the present evil age, according to the will of Jehovah and our Father; 5 to whom be the glory for the ages of the ages. Amen.

6 I am astonished that you are being so quickly transferred from him who called you through Christ's favor, into another gospel, 7 which is not another; but there are some who are troubling you, and wish to pervert the gospel of Christ. 8 But even if we, or an angel from heaven should preach a gospel contrary to what we preached to you, let him be accursed. 9 As we have said before, so I now say again, if any one preach a gospel to you contrary to what ye received, let him be accursed. 10 Now indeed, do I aspire to the favor of men or Jehovah? Or do I seek to please men? If I were still pleasing men, I would not be a servant of Christ.

11 For I make known to you, brethren, the gospel which was preached by me, that it is not according to man. 12 For neither did I receive it from man, nor was I taught it, but it came to me by a revelation of Jesus Christ. 13 For ye heard of my conduct formerly in Judaism, how that I furiously persecuted the church of Jehovah, and laid it waste: 14 and was advancing in Judaism beyond many

companions of the same age in my nation, being more exceedingly zealous for the traditions of my fathers.

15 But when it pleased Jehovah, who chose me from my birth, and called me through his favor, 16 to reveal in me his Son, in order that I might preach him to the Gentiles; immediately, without consulting with flesh and blood, 17 nor going up into Jerusalem to see those who were apostles before me, I went away into Arabia, then I returned again into Damascus. 18 Then after three years, I went up into Jerusalem to make acquaintance with Cephas, and remained with him fifteen days. 19 But no other of the Apostles did I see, except James, the brother of the Lord. 20 (Now, as to the things which I write to you, lo, before Jehovah, I am speaking the truth). 21 Afterwards I came into the regions of Syria and Cilicia; 22 but I continued unknown by face to the churches of Christ in Judaea, 23 and they were only hearing, that he who once persecuted them, now preaches the faith which he once laid waste; 24 and on my account they were glorifying Jehovah.

**2.** Then after fourteen years, I went up again into Jerusalem with Barnabas, taking also Titus with me. 2 But I went up according to revelation; and I laid before them the gospel which I preached among the Gentiles, but privately before those who were authorities, to make sure that my entire course of action was and had been right. 3 But not even Titus who was with me, being a Greek, was compelled to be circumcised. 4 But there



was danger of this on account of the false brethren privately brought in (who came in by stealth to spy out our freedom from the law which we have in Christ Jesus, in order that they might bring us into bondage). 5 to whom not even for an hour did we yield in submissiveness; that the truth of the gospel might continue with you.

6 But from those reputed to be authorities, what they formerly were makes no difference to me (God regards not man's person); now to me those authorities communicated nothing additional. 7 But on the other hand, seeing that I have been entrusted with the gospel for the uncircumcision, just as Peter was for the circumcision 8 (for he who prepared Peter for the apostleship of the circumcised, also prepared me for the Gentiles) 9 and having learned of the favor which was manifested to me, James and Cephas and John, those reputed to be pillars in the church, gave to me and Barnabas the right hand of fellowship, in order that we should go among the Gentiles, and they among the circumcised; 10 only they desired that we should remember all the poor, which very thing I also was zealous to do.

11 But when Cephas came to Antioch, I opposed him to his face, because he was blameable. 12 For before certain persons sent by James arrived, he did eat with the Gentiles; but when they came, he drew back and separated himself, being afraid of those of the circumcision. 13 The rest of the Jews dissembled likewise with him; insomuch that even Barnabas was led astray by their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel I said to Cephas before them all: If thou, being a Jew, livest as do the Gentiles and not as do the Jews, how dost

thou compel the Gentiles to live as do the Jews? 15 We are Jews by birth and not Gentile sinners, 16 but knowing that a man is not justified in consequence of works of the law, but only through belief of Christ Jesus, we also believed into Christ Jesus, in order that we may be justified in consequence of belief of Christ, and not in consequence of works of the law, because in consequence of works of the law no human being shall be justified. 17 But if, while seeking to be justified through Christ, we ourselves also were found to be sinners, then Christ is a minister of sin. That can not be. 18 Indeed, if I build up again those things which I pulled down, I prove myself to be a transgressor. 19 For I on account of the law, died to the law, in order that I might live for God. 20 I have been crucified with Christ; nevertheless I live, yet no longer I, but Christ liveth in me; and the life I now live in the flesh, I live through belief of the Son of Jehovah, who loved me and gave himself up on my behalf. 21 I do not disregard the favor of Jehovah; for if righteousness is through the law, then Christ died for nought.

**3.** O foolish Galatians, who has deluded you, before whose eyes Jesus Christ was set forth unreservedly and distinctly as having been crucified? 2 This alone I desire to ascertain from you: Was it in consequence of works of the law that ye received the Spirit, or in consequence of belief of the gospel message? 3 Are ye so foolish; having begun a spiritual life, are ye now perfecting yourselves in a fleshly life? 4 Did ye suffer so many things for nothing, if indeed it is for nothing? 5 He therefore who supplies to you the spirit, and works miracles among you, is it in consequence of works of the law, or in consequence of belief of the gos-

pel message?

6 As Abraham believed Jehovah, and it was counted to him for righteousness; 7 know ye therefore that they who are of faith, these are Abraham's sons. 8 And the prophecy, forecasting that through faith Jehovah justifies the Gentiles, made known beforehand unto Abraham the good tidings: In thee shall all the nations be blessed. 9 So then they who are of faith are blessed with the believing Abraham. 10 Now as many as are of the works of the law, are under a curse; for it is written: Cursed is every one who continues not in all the things written in the book of the law, to do them. 11 And that no one is justified by the law before Jehovah, is evident; because: The righteous shall live in consequence of belief. 12 Now the law is not in consequence of belief, but: He having done these things shall live by them. 13 Christ ransomed us from the curse of the law, having become a curse for us; because it is written: Cursed is every one who is hung on a tree; 14 in order that through Christ Jesus the blessing of Abraham might be for the Gentiles also, so that we might receive the promise of the Spirit through belief.

15 Brethren, (I speak according to man's affairs), even a covenant confirmed by a man, no one sets it aside, or adds thereto. 16 Now the promises were given to Abraham and to his seed. He says not, and to seeds, as to many; but as concerning one—"and to thy seed," which is Christ. 17 Now I tell you this, that a covenant before confirmed by Jehovah, is not annulled by a law which came four hundred and thirty years later, so as to make the promise of no effect. 18 For if the inheritance is by law, it is no longer by promise; but Jehovah gave it to Abraham by promise.

19 Why then the law? It was added on account of transgressions, until the "seed" should come to whom the promise has been made; having been arranged in a mediator's hand by means of angels. 20 But the mediator [as to a law, is where there must be] more than one party. But [as to a promise, only one party is needed, and] Jehovah is that one [who gave the promise]. 21 Is then the law in antagonism to the promises of Jehovah? That can not be. For if a law was given which was able to make alive, truly righteousness would have been in consequence of law. 22 But the scripture shut up all under sin, in order that the promise in consequence of belief of Jesus Christ, might be given to those who believe.

23 But before belief came, we were guarded under the law, being shut up together with reference to the faith which was to be revealed. 24 So that the law has been our schoolmaster with reference to Christ, in order that we might be justified in consequence of belief. 25 But the time for belief having come, we are no longer under the schoolmaster; 26 for through belief in Christ Jesus ye are all sons of God. 27 For as many as were immersed with reference to Christ, did put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male and female; for all ye are one in Christ Jesus. 29 And if ye are Christ's, then ye are Abraham's offspring, heirs according to promise.

4. But I say, for so long a time as the heir is a youth, he differs in nothing from a servant, though he is lord of all; 2 but he is under guardians and stewards, until the time fixed by his father. 3 So also we, when we were infants, were held in bondage under the rudiments of the world. 4 But when the fullness of the time

came, Jehovah sent forth his Son, born of a woman, born under the law, 5 in order that he might redeem those under the law, so that we might receive sonship. 6 And because ye are sons, Jehovah sent forth the spirit of his Son into our being and we cry Abba, Father. 7 So that thou art no longer a servant, but a son; and if a son, also heir of God through Christ.

8 But at that time indeed, when ye knew not God, ye were in bondage to those who by nature are not gods. 9 But now, having known God, or rather having been known by God, how is it that ye turn back again to the weak and beggarly rudiments, to which again, as at first, ye wish to be in bondage? 10 Do ye observe days and months, and seasons, and years? 11 I am apprehensive concerning you, lest somehow I may have labored among you in vain.

12 Brethren, I beseech you be as I am, for even I was as ye are. In nothing ye wronged me; 13 on the other hand, ye know, seeing that in weakness of the flesh I preached to you the gospel during my first visit. 14 that although my fleshly condition was a trial to you, yet ye did not despise or reject me with contempt; but ye received me as a messenger of God, even as Christ Jesus. 15 Where then is your blessedness? For I bear you witness, that if possible, ye would have plucked out your eyes, and given them to me. 16 And so, have I become your enemy, by telling you the truth? 17 Certain ones are zealous after you, not rightly; but they desire to exclude us, in order that ye may seek them. 18 Now it is right to be zealously sought in a good matter at all times, and not only when I am present with you. 19 My children, of whom I again travail, until Christ be formed in you; 20 yea, I could wish to be present with you now, and

change my tone; for I am perplexed about you.

21 Tell me, ye who desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, one by the bond-woman and one by the free woman. 23 But the one by the bond-woman was born according to the flesh, and the one by the free-woman through the promise. 24 Which things are adapted to another meaning. For these women represent two covenants; one from Mount Sinai, bringing forth into bondage, which is Hagar, 25 (for the word Hagar, in Arabia, means Mount Sinai), and corresponds to the present Jerusalem, for she is in bondage, with her children. 26 But the Jerusalem that is above is free, which is our mother. 27 For it is written: Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for many are the children of the desolate, rather than of her who hath the husband.

28 But we brethren, like Isaac, are children of a promise. 29 But just as then, he who was born according to the flesh persecuted him who was born according to the spirit, so also now. 30 But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. 31 Wherefore, brethren, we are not children of a bond-woman, but of the free-woman.

**5.** Stand firm, therefore, in the freedom with which Christ made us free, and be not again held in a yoke of bondage. 2 Behold, I Paul say to you, that if ye submit to circumcision, Christ will profit you nothing. 3 Now I testify again to every man who becomes circumcised, that he is a debtor to do the whole law. 4 Ye are separated from Christ, whoever of you seek to be justified through the law;

ye forfeit the favor of God. 5 Indeed, we in spirit wait for the fulfilling of our expectation of a righteousness in consequence of belief. 6 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but belief working on account of love.

7 Ye were running well; who hindered you from obeying the truth? 8 The persuasion affecting you is not from him who calls you. 9 A little leaven ferments the whole mass. 10 But I have confidence in Jehovah with reference to you, that ye will not be otherwise minded; but he who troubles you, whoever he may be, shall suffer the judgment. 11 But as for me, brethren, if I still teach circumcision, why am I still persecuted? Then has the stumbling-block of the cross been removed? 12 I wish that they who are unsettling you, would cut themselves off from you.

13 Now brethren, ye were called to freedom, only let not your freedom be for an opportunity to the flesh; but on account of love serve ye one another. 14 For all the law is fulfilled in one command, namely: Thou shalt love thy neighbor as thyself. 15 But if ye bite and injure one another, beware lest ye be consumed by one another.

16 Now I tell you, walk ye in spirit; and ye must not fulfil the desires of the flesh. 17 For the flesh desires the opposite of the spirit, and the spirit the opposite of the flesh; for these are antagonistic to each other, so that ye must not do whatsoever things ye may wish. 18 And if ye are trained in spirit, ye are not under the law.

19 Now the works of the flesh are manifest; which are, immorality, uncleanness, licentiousness, 20 idolatry, sorcery, enmities, strife, jealousy, wraths, contentions, divisions, sects, 21 envyings, drunkenness, revellings,

and things like these; as to which I tell you beforehand, even as I said before, that they who do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 meekness, self-control; against such things there is no law. 24 But they who are of Christ Jesus have crucified the flesh with its emotions and its desires. 25 If we live in spirit, we must also frame our conduct according to the spirit. 26 We must not become vain-glorious, provoking one another, envying one another.

**6.** Brethren, even if a man be overtaken in a fault, ye who are spiritual restore such a one in a spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's troubles, and so ye will fulfill the law of Christ. 3 For if any one thinks he is something, being nothing, he deceives himself. 4 But let each one prove his own work, and then with reference to himself alone he will have reason for glorying, and not with reference to another. 5 For each one shall bear his own responsibilities.

6 But let him who is taught in the word, share in all good things with him who teaches. 7 Be not deceived. God is not mocked; for whatever a man may sow, that also he shall reap. 8 Because he who sows for his own flesh shall from the flesh reap corruption; but he who sows for the Spirit, shall from the Spirit reap eternal life. 9 But we should not get weary in doing right; for in due time we shall reap, if we faint not. 10 So then, as we may have opportunity, we should do good to all, but especially to those of the household of faith.

11 See in what large letters I write to you with my own hand.

12 Those who wish to make a show of righteousness in the flesh, these urge you to be circumcised, only that they may not be persecuted for the cross of Christ. 13 Indeed, they who have been circumcised do not even themselves keep the law. but they want you to be circumcised, in order that they may glory in your flesh. 14 But it can not be for me to glory, except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me, and I to the

world. 15 For neither is circumcision anything nor uncircumcision, but being a new creature. 16 And to as many as frame their conduct by this doctrine, peace be on them, and mercy, also on the Israel of Jehovah.

17 Henceforth let no one cause me trouble; for I bear in my body the brands of Jesus.

18 The favor of our Lord Jesus Christ be with your spirit, brethren. Amen.

# EPISTLE TO THE EPHESIANS.

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**1.** Paul, an apostle of Christ Jesus by God's will, to the saints who are in Ephesus, and believers in oneness with Christ Jesus: **2** Favor to you, and peace, from God our Father and the Lord Jesus Christ.

**3** Blessed be Jehovah and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenlies through Christ; **4** according as he chose us in him before the foundation of the world, for us to be holy and blameless in his presence; **5** in love having predestinated us for sonship through Jesus Christ, for himself, according to the good pleasure of his will, **6** for the praise of his glorious favor, which he freely bestowed on us in the Beloved; **7** in whom we have redemption through his blood, the forgiveness of our transgressions according to the wealth of his favor, **8** which he made to abound for us in all wisdom and understanding; **9** he having made known to us, according to his good pleasure, the hidden things of his will which he purposed in himself, **10** with reference to the dispensation of the fulness of the times, to gather under one head all things in Christ, the things in the heavens and the things on the earth. **11** In him, I say, in whom also we obtained the inheritance, being predestined according to the purpose of him who works all things according to the counsel of his own will, **12** for us to be for the praise of his glory, we who were among the first to believe in the Christ. **13** In whom also ye, having heard the message of the truth, the

gospel of your salvation, in whom. I say, ye also having believed, ye were sealed by the promised Holy Ghost; **14** which is a pledge of our inheritance with reference to the redemption of his purchased possession, for the praise of his glory.

**15** On this account I also, having heard of the faith in the Lord Jesus which is among you, and of the love you have for all the saints, **16** do not cease giving thanks for you, making mention of you in my prayers; **17** in order that Jehovah, the glorious Father of our Lord Jesus Christ, may give to you a spirit of wisdom and spiritual enlightenment by a full knowledge of him; **18** the eyes of your mind being enlightened, for you to know what is the expectation of his calling, what the wealth of the glory of his inheritance among the saints, **19** and what the exceeding greatness of his power for us who believe, according to the working of his mighty power, **20** which he wrought in Christ, when he raised him from the dead, and seated him at his own right hand in the heavens, **21** far above all government and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; **22** and he subjected all things under his feet and constituted him head over all things for the \*church, **23** which is his body, the

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\***22. Church.** This word may mean either a church building; or an organized body of professed Christians; or the one spiritual church. Here the latter is meant, as being "his body".

fulness of him who fills all things with all things.

**2.** And you being dead in your trespasses and your sins, 2 in which you once walked according to the course of this world, according to the prince of the authority of the air, of the spirit that now worketh in the sons of disobedience; 3 among whom also we all once lived according to the desires of our flesh, obeying the dictates of the flesh and of the mind, and we were by nature children of wrath, even as the others; 4 but Jehovah, being rich in mercy, on account of his great love by which he fulfilled his obligations to us, 5 and while we were dead through our trespasses, he made us alive with Christ (through God's favor ye are saved), 6 and raised us up with him, and made us sit with him in the heavenlies, in Christ Jesus; 7 in order that in the ages to come he might show the exceeding wealth of his favor in kindness toward us through Christ Jesus. 8 For by his favor ye are saved through belief, and this is not out from yourselves it is the gift of God; 9 not at all in consequence of works, in order that no one may boast. 10 For we are his workmanship, having been formed in Christ Jesus with a view to virtuous actions, which Jehovah appointed beforehand in order that we should walk in them.

11 Therefore remember, that in time past ye, the Gentiles in the flesh (who are called Uncircumcision by those called Circumcision, in the flesh, done by hand), 12 that ye were at that time apart from Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world. 13 But now, in Christ Jesus, ye who in time past were afar off, were made

near by the blood of the Anointed.

14 For he is our peace, who made both one, and broke down the middle partition wall, 15 having abolished through his flesh the enmity, the law of commandments contained in decrees, in order that he might make the two into one new man in himself, making peace; 16 and might reconcile both in one body to Jehovah through the cross, having destroyed the enmity thereby. 17 And having come, he proclaimed the good tidings of peace to you who were afar off, and to those who were near. 18 Because through him we both have our access to the Father through one Spirit.

19 So then ye are no longer strangers and sojourners, but ye are fellow-citizens of the saints, and are of the household of Jehovah, 20 being built upon the foundation of the apostles and prophets, Christ Jesus being himself the chief corner-stone; 21 on which every part of the building being fitted together, grows in accordance with Jehovah into a holy temple; 22 in which also ye are being built together in spirit, for a habitation of Jehovah.

**3.** On account of this I, Paul, the prisoner of the Anointed Jesus on behalf of you Gentiles, 2 (if indeed ye have heard of the stewardship of the favor of Jehovah which was given to me for you, 3 that by revelation the hidden truth was made known to me, as I before briefly wrote; 4 whereby, when ye read, ye can perceive my understanding in the hidden truth of the Messiah, 5 which in other generations was not made known to the sons of men, as it has now been revealed in spirit to his holy apostles and prophets; 6 namely, that the Gentiles are fellow-heirs and of the same body, and partakers with us of the promise in Christ Jesus,

through the gospel; 7 whereof I was made a servant according to the gracious gift of Jehovah which was given to me according to the working of his power. 8 Unto me, who am less than the least of all saints, was this favor bestowed, to preach to the Gentiles the unsearchable riches of the Messiah. 9 and to enlighten all as to what is the arranged plan of the hidden truth which from the ages has been concealed in Jehovah who created all things; 10 in order that now might be made known to the governments and the authorities in the heavenlies through the church the manifold wisdom of Jehovah, 11 according to the plan of the ages which he purposed through the Anointed Jesus our Lord, 12 by whom we have freedom in speaking and access with confidence through our belief of him. 13 Therefore I ask myself not to despond in my tribulations on your behalf, which is for your glory.

14 For this reason I bend my knees before the Father, 15 out from whom every family in heaven and on earth is named, 16 that he would grant you, according to the wealth of his glory, that ye may be strengthened with power for the inner man through his spirit, 17 that the Messiah may dwell in you through belief; 18 in order that ye, being rooted and grounded in love, may be fully able to understand, with all the saints, what is its breadth, and length, and height, and depth, 19 and to acknowledge the love of the Christ which passeth knowledge, in order that ye may be filled with reference to all the fulness of Jehovah, 20 Now to him who is able to do exceeding abundantly above all what we ask or think, according to the power that works in us, 21 to him be the glory in the church through Christ Jesus,

for all the generations of the age of the ages. Amen.

**4.** I, the prisoner in oneness with Jehovah, therefore exhort you to walk worthily of the calling by which ye were called, 2 with all humility and meekness, with patience bearing with one another in love; 3 being diligent to maintain the unity of the spirit in the bond of peace. 4 There is one body and one spirit, even as also ye were called in the one expectation belonging to your calling. 5 There is one Lord, one faith, one immersion, 6 one God and Father of all, who is over all, and for the sake of all, and in all. 7 But to each one of us favor was bestowed according to Christ's measure of his gift. 8 Wherefore scripture saith: Having ascended up on high, he led captivity captive, and gave gifts to men.

9 But this: He ascended; what does it mean, but that he also descended into the lower parts of the earth? 10 He who descended is the same also who ascended above all the heavens, that he might fill all things. 11 And he constituted some indeed, to be apostles, and some prophets, and some evangelists, and some pastors and teachers, 12 for the perfecting of the saints for the work of the service, for building up of the body of Christ; 13 until we all come into oneness of belief and of the knowledge of the Son of Jehovah, into a fully developed head-man, into the measure of the stature of the fulness of Christ; 14 in order that we may no longer be infants tossed and whirled about by every wind of doctrine, by the sleight of men, by craftiness in regard to the artifice of deception; 15 but holding the truth in love; that we may grow up in all things for him, Christ, who is the head; 16 from whom all the body, being fitted together and be-



ing united, by means of every connection of the supply, according to the proportionate energy of each single part, effects the growth of the body for the building up of itself in love.

17 This therefore I declare, and protest, in oneness with Jehovah, that you no longer walk according as the Gentiles are walking in the vanity of their mind, 18 their understanding being darkened; they being alienated from the life of Jehovah on account of the ignorance that is in them, through the depravity of their spirit; 19 who, having become callous, gave themselves over to licentiousness, for to make a business of all uncleanness through covetousness. 20 But ye did not thus understand Christ, 21 if indeed ye heard him and were taught by him, as the truth in accordance with Jesus is 22 that ye renounce the old man, according to your former course of life, corrupted by deceitful desires; 23 and be ye renewed in the spirit of your mind. 24 and be clothed with the new man, who, according to God, was created in righteousness and holiness of the truth.

25 Therefore, having put away falsehood, speak truth each one with his neighbor, because we are members one of another. 26 Be ye angry, and sin not; let not the sun go down upon your wrath, 27 neither give place to the Devil.

28 Let him who stole steal no more, but rather let him labor, working with his own hands at what is right, that he may have to give to him who hath need. 29 Let no corrupt word go forth from your mouth, but whatever is good for needful edification, so that it may give help to those who hear. 30 And grieve not the Holy Ghost sent from Jehovah, by whom ye were sealed for the day of redemption. 31 Let all bitterness, and wrath, and

anger, and clamor, and evil-speaking be put away from you, with all malice; 32 and be ye useful for one another, be compassionate, forgiving each other, according as also Jehovah through Christ forgave you.

**5.** Be ye therefore imitators of Jehovah, as beloved children; 2 and walk in love, even as also Christ loved you, and gave up himself for you, an offering and a sacrifice to Jehovah for an odour of a sweet smell.

3 But immorality, and all uncleanness, or covetousness, let them not even be named among you, as becomes saints; 4 nor shameful or foolish talking or jesting, which are not becoming; but rather let there be giving of thanks. 5 For this know ye, fully understanding, that no immoral, or unclean, or covetous person, who is an idolater, hath any inheritance in the kingdom of the Messiah and of God, 6 Let no one deceive you with empty words; for on account of these things cometh the wrath of Jehovah upon the sons of disobedience.

7 Be ye not therefore joint-partakers with them. 8 for ye were once darkness, but now light in oneness with Jehovah. Walk as children of light, 9 (now the fruit of the light is in all goodness and righteousness and truth), 10 proving what is well pleasing to the Lord; 11 and have no fellowship with the unfruitful works of darkness, but rather indeed reprove them; 12 for the things which are done by them in secret it is a shame even to speak of. 13 But all things, being reprov'd, are by the light made manifest; for everything that makes manifest, is light. 14 Therefore he says: Awake, thou that sleepest, and arise from the dead, and Christ will give thee light.

15 Look therefore carefully how ye walk, not as unwise, but as wise, 16 redeeming the time, because the days

are evil. 17 On this account be not foolish, but understand what the will of the Lord is.

18 And be not intoxicated with wine in which is profligacy; but be ye filled with spirituality; 19 holding converse with one another in psalms and hymns and spiritual songs, singing and making melody in your mind, to the Lord; 20 giving thanks always for all things to Jehovah and Father, in the name of our Lord Jesus Christ, 21 submitting yourselves to one another in reverence of Christ.

22 Wives, subject yourselves to your own husbands as to the Lord; 23 because a husband is the wife's head, even as Christ is head of the church; he is a preserver of the body. 24 But as the church subjects itself to the Christ, thus also must the wives to their husbands in everything.

25 Husbands, love your wives, even as also Christ loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the washing of the water of \*regeneration, in accordance with the word, 27 so that he might place the church beside himself, glorious not having spot, or wrinkle, or any of such things, but that it should be holy and blameless. 28 So ought husbands to love their own wives as their own bodies; he who loves his own wife loves himself. 29 Indeed, no one ever hated his own flesh but nourishes and cherishes it, even as also Christ does the church, 30 because we are members of his body. 31 On account of this a man shall leave father and mother and shall be united with the wife, and the two shall be for one flesh. 32 This is a great hidden truth; but I speak with reference to Christ and

with reference to the church. 33 However, also you, every one, must thus each fulfil his obligations to his own wife as to himself; and the wife, that she must reverence her husband.

**6.** Sons and daughters, obey your parents, for this is right. 2 Honor thy father and mother, which is the first commandment with a promise, 3 in order that it may be well with thee, and you may live long on the earth.

4 And ye fathers, do not rouse your children to wrath, but bring them up in the discipline and admonition of Jehovah.

5 Servants, obey your masters according to the flesh, with respect and reverence, in sincerity of your mind as to Christ; 6 not with eye-service, as men-pleasers; but as servants of Christ, doing the will of Jehovah from your whole being; 7 with good will doing service as to the Lord, and not to men; 8 knowing that if any one may do a good thing, he shall bring a reward for himself from Jehovah, whether bond or free. 9 And masters, ye do the same way to them, giving up threatening, knowing that the Master of both them and of you is in heaven and there is no respect of persons with him.

10 Finally, strengthen yourselves through Jehovah and by means of the strength of his might. 11 Put you on the complete armor of Jehovah, to enable you to stand against the wiles of the Devil. 12 Because our conflict is not against flesh and blood, but against the governments, against the authorities, against the world-rulers of this darkness, against the spiritual powers of wickedness in the heavens. 13 On account of this receive the complete armor of Jehovah, in order that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having girded your loins with truth, and hav-

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\*26. Here is an ellipsis; *udatos* is an attributive genitive; we learn from Titus 3:5 the word that is omitted.

ing put on the breastplate of righteousness, 15 and having your feet shod with the preparation of the gospel of peace; 16 besides all, having received the shield of faith, with which ye will be able to quench all the fiery darts of the wicked one; 17 also receive the helmet of salvation, and the sword of the Spirit, which is God's teaching; 18 praying in spirit at all times with unceasing prayer and supplication, and with reference to it being intent with all perseverance, and with supplication concerning all the saints; 19 also in my behalf, in order that utterance may be given to me in the opening of my mouth, to make known with boldness the hidden truths of

the gospel, 20 on behalf of which I am an ambassador in chains; that therein I may speak boldly, as I ought to speak.

21 But in order that ye also may know the things concerning me and what I am doing, Tychicus, the beloved brother and faithful servant in oneness with Jehovah, will make all things known to you; 22 whom I have sent to you for this very purpose, in order that ye may know our affairs, and that he might encourage you,

23 Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. 24 The favor of God be with all those who love our Lord Jesus Christ in sincerity.

# EPISTLE TO THE PHILIPPIANS.

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**1.** Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with the pastors and deacons:  
**2** Favor to you and peace from our Father and the Lord Jesus Christ.

**3** I give thanks to my God on every remembrance of you, **4** (always in every supplication of mine, making the supplication for you all with joy), **5** for your fellowship with reference to the gospel, from the first day until now; **6** being confident of this very thing, that he who began a good work in you will complete it until the day of Christ Jesus. **7** It is right for me to think this in relation to you all, because ye have me in your mind, both in my bonds and in my defence and establishing of the gospel, ye all being sharers of my favor. **8** For Jehovah is my witness, how I long after you all with the tender sympathies of Christ Jesus. **9** And this I pray, that your love may abound yet more and more in knowledge and all discernment, **10** for enabling you to prove the things that are excellent, in order that ye may be pure and without offence for Christ's day, **11** having been filled with the fruit of righteousness, which is through Jesus Christ, for God's glory and praise.

**12** Now I desire you to know, brethren, that the things relating to me have turned out rather to the advancement of the gospel; **13** so that in the whole Praetorium and to all the rest it has become manifest that my bonds are for the sake of Christ; **14** and the greater number of the brethren

in oneness with Jehovah, having been assured through my bonds, are much more bold to talk of the message of Jehovah without fear.

**15** Some indeed even through envy and strife, while others also through good will, are proclaiming Christ. **16** Those indeed who are moved by love, do it knowing that I am placed for the defence of the gospel; **17** but those moved by party-spirit, thinking to stir up affliction along with my imprisonment, are not proclaiming Christ sincerely. **18** What matters it? only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yea, and will rejoice. **19** For I know that for me this will result for my deliverance, through your supplication and additional supply of the spirit of Jesus Christ; **20** according to my eager watching and expectation, that I shall in nothing be disappointed, but that in all confidence, as always, so also now, Christ shall be glorified in my body, whether by life, or by death. **21** For to me to live is Christ, and to die is gain. **22** But if I am to live in the flesh, this to me means more fruit from my labor, then what I shall choose I know not. **23** But I am hard pressed by the two, having the desire for to depart and be with Christ, for that is very much better; **24** but to remain in the flesh is more needful for your sakes. **25** And being persuaded of this, I know that I shall remain and continue with you all for your advancement and joy of your belief; **26** in order that your glorying

in Christ in unison with me may abound through my presence with you again. 27 Only conduct yourselves worthily of the gospel of Christ, that whether I come and see you, or remain absent, I may hear concerning your affairs, that ye stand firm in one spirit, in one life, striving together in the assurance of the gospel; 28 and in nothing being terrified by those opposing; which for them is a token of destruction, but of your deliverance, and this from God. 29 Because to you it was granted in relation to Christ, not only to believe into him, but also to suffer for him; 30 having the same conflict such as ye saw in me, and now hear of in me.

**2.** If then there be any encouragement in Christ, if any comfort from love, if any fellowship of spirit, if any sympathies and compassions 2 fulfil ye my joy that ye may be of the same disposition, having the same love, united in spirit, minding the one thing; 3 doing nothing in party-spirit or vain-glory, but in humility esteeming others better than yourselves, 4 not each one considering his own interests, but each one also those of others. 5 Let this disposition be in you which was also in Christ Jesus; 6 who, existing in the form of God, did not regard to be equal with God, as seizing what did not belong to him; 7 but he emptied himself, taking the form of a servant, he being born in a likeness of men. 8 And being found in appearance as a man, he humbled himself, becoming obedient unto death, even the death of the cross. 9 Wherefore also Jehovah highly exalted him, and gave him the name which is above every name; that in the name of Jesus every knee must bend, of beings in heaven, and of beings on earth, and of beings under the earth, 11 and every tongue shall confess that Jesus Christ is

Lord for the glory of God the Father,

12 And so, my beloved, even as ye always obeyed, not as in my presence only, but now much more in my absence, work out your own deliverance with fear and trembling; 13 for it is God who worketh in you both to will and to do according to his good pleasure.

14 Do all things without murmurings and disputings; 15 in order that ye may be blameless and innocent ones, irreproachable children of God in the midst of a crooked and perverted generation, among whom ye appear as luminaries in the world, 16 holding forth the word of life. That will be to me a ground for glorying with reference to Christ's day, showing that I did not run for no purpose nor labored for no purpose.

17 But even if I am poured out on the sacrifice and service of your faith, I am glad and rejoice with you all; 18 and for the same reason be ye also glad, and rejoice with me.

19 However, I hope, in accordance with Christ Jesus, to send Timothy to you soon, in order that I also may be encouraged when I know about your affairs. 20 Indeed, I have no one like minded, who will sincerely care for your welfare; 21 for they are all seeking after their own things, not the things of Jesus Christ. 22 But you know the proved character of Timothy, that as a child with a father, he served with me for the gospel. 23 Him therefore I hope to send without delay, as soon as I shall see how it will go with me; 24 and I have confidence in Jehovah that also I myself will soon come to you. 25 But I considered it necessary to send to you Epaphroditus, my brother and companion in labor, and fellowsoldier, but your messenger and minister to my needs; 26 since he was longing after you all, and was much distressed

because ye heard that he was sick. 27 And indeed, he was sick, near to death; but Jehovah had pity on him, and not on him alone, but on me also, in order that I might not have sorrow upon sorrow. 28 I have sent him therefore the more eagerly in order that, seeing him again you may be gladdened, and I may be less sorrowful. 29 Therefore, in accordance with Jehovah, receive him with all gladness, and hold such in honor; 30 because for the work of Christ he came near to death, having hazarded his life in order that he might supply what things were lacking on your part in your service to me.

**3.** Finally, my brethren, rejoice in oneness with Jehovah. To write the same things to you, to me is not troublesome, but for you it is a safe course.

2 Beware of the dogs, beware of the evil workers, beware of the concision. 3 For we are the circumcision, who by God's spirit are serving and glorying in oneness with Christ Jesus, and have no confidence in fleshly doings; 4 although I might have confidence even in fleshly doings. If any other person appears to have right to confidence in fleshly doings, I have yet more: 5 circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, persecuting the church; as to righteousness which comes by the law, blameless.

7 But what things were gain to me, these I have counted loss for the sake of Christ. 8 But then, indeed, I count even all things to be loss for the sake of the excellency of the knowledge of Christ Jesus my Lord; for the sake of whom I suffered the loss of all things, and count them refuse, in order that I may gain Christ, 9 and be found in oneness with Him,

not having my own righteousness, which is of the law, but that which is through belief of Christ, the righteousness of God dependent upon the belief; 10 so as to know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death; 11 if by any means I may come into the resurrection from among the dead. 12 Because I have not already received the prize, or have I already been perfected; but I press on, if I may lay hold on that for which also I was laid hold on by Christ Jesus. 13 Brethren, I do not yet count myself to have laid hold; but one thing I do, forgetting the things behind, and reaching forth to the things before, 14 I press on towards the goal for the prize of the heavenly summons of Jehovah through Christ Jesus. 15 As many therefore as are mature should be of this mind; and if any are differently minded, Jehovah will reveal this to you; 16 however, what knowledge we have come into possession of, we must walk in accordance with the same.

17 Brethren, be imitators together of me, and notice those thus living according to the pattern ye have in us. (18 For many are walking, of whom I warned you often, and now even weeping tell you, as the enemies of the cross of Christ; 19 whose end is destruction, whose god is their belly, and whose glory is in their shame, they who are minding earthly things.) 20 For our citizenship is in heaven; out from whence also we are awaiting our Saviour and Lord Jesus Christ 21 who will transform the body of our humiliation to like form with his glorious body, according to the energy of his power even to subject all things to himself.

**4.** Therefore, my brethren beloved and longed for, my joy and my crown, thus stand firm in oneness

with Jehovah, O beloved ones.

2 I exhort Euodia and I exhort Syntyche, to be of the same mind in oneness with Jehovah. 3 Yea, and I ask you, true yoke-fellow, help these who labored together with me in the gospel, also with Clement and the rest of my co-workers, whose names are in the book of life.

4 Rejoice in Jehovah always; again I will say, rejoice. 5 Let your forbearance be known to all men. The Lord is near. 6 Be not anxious about anything; but as to everything, let your requests be made known to Jehovah by prayer and supplication with thanksgiving. 7 And the peace of Jehovah, which surpasses all understanding, in oneness with Christ Jesus, will guard your spirit and your thoughts.

8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are amiable, whatever things are of good character; if there be any excellence and if anything worthy of commendation in them, consider these things. 9 Also what ye learned, and received, and heard, and saw in me, these things do; and the God of peace will be with you.

10 Now I rejoiced greatly, in oneness with Jehovah, that now again ye have revived your interest in my behalf; although indeed, you were always interested, but ye lacked opportunity to manifest it. 11 Not that I speak with reference to want; for I have learned, in whatever circum-

stances I am, to be content. 12 I know both how to be abased, and I know how to abound; in every thing, and in all things, I have been instructed both how to be full and to be hungry, both to abound and to be in want. 13 I can do all things through him who strengthens me.

14 However, ye did well in having fellowship with me in my tribulation. 15 And ye also know, O Philippians, that in the early days of the gospel, when I went forth from Macedonia, no church had fellowship with me with reference to an account of giving and receiving, but ye only; 16 for even in Thessalonica ye sent once and again for my needs. 17 Not that I seek after the donation; but I do seek for the fruit that adds to your credit. 18 Meanwhile I have all things and abound; I am filled, having received from Epaphroditus the things you sent, which are as an odour of a sweet smell, an acceptable sacrifice well-pleasing to Jehovah. 19 And my God will fill up every need of yours, according to his glorious riches, through Christ Jesus.

20 Now to Jehovah and our Father be the glory for the ages of the ages. Amen.

21 Salute every saint in oneness with Christ Jesus. The brethren who are with me salute you.

22 All the saints salute you, but especially those of the household of Caesar.

23 The favor of the Lord Jesus Christ be with your spirit.

# EPISTLE TO THE COLOSSIANS.

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**1** Paul, by God's will an apostle of Christ Jesus, and brother Timothy, 2 to the saints and faithful brethren in Christ who are at Colossae: Favor to you and peace, from God our Father.

3 We give thanks to Jehovah, Father of our Lord Jesus Christ, praying always in your behalf, 4 having heard of your belief in Christ Jesus, and of the love which you have for all the saints, 5 on account of the expectation which awaits you in heaven, of which ye heard before in the gospel's message of truth; 6 which has come among you, even as also in all the world, bearing fruit and increasing, even as also among you since the day in which ye heard it and knew the favor of Jehovah in truth; 7 even as ye learned from Epaphras our beloved fellow-servant, who is a faithful servant of Christ on our behalf, 8 who also made known to us your love in spirit.

9 On account of this also we, from the day in which we heard of it, do not cease praying for you and asking that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding; 10 so as to walk worthily of the Lord, pleasing him with reference to all things; in every good work bringing forth fruit and increasing in the knowledge of Jehovah; 11 being strengthened with all power according to his glorious might, for all endurance and patience with joy; 12 giving thanks to the Father who qualified us for our portion of the saints inheritance in the light; 13 who delivered us out from

the authority of the darkness, and transferred us into the kingdom of his beloved Son, 14 through whom we have our redemption—the forgiveness of our sins; 15 he who is the visible representation of the unseen Jehovah, the First-begotten of all creation; 16 because by him were created all things in the heavens and on the earth, the visible and the invisible, whether thrones, or dominions, or principalities, or authorities; all things have been created through him and for him. 17 And he is before all things, and by him all things subsist 18 And he is the head of the body, the church; he who is the beginning, the first-born from among the dead; in order that he should be preeminent among all. 19 For the Father was pleased that in him should all the fulness dwell; 20 and through him to reconcile with reference to himself all things, having made peace through the blood of his cross; through him indeed, whether beings on the earth, or beings in the heavens.

21 And you, being in time past alienated, and enemies in your mind through your evil works, yet now he has reconciled 22 in the body of his flesh through death, to present you holy and blameless and irreproachable before him; 23 if indeed ye continue in the faith grounded and established, and not moved away from the expectation of the gospel, which ye heard, which was proclaimed in all creation under heaven; of which I Paul was made a servant.

24 Now I rejoice in my sufferings for you, and I am filling up in my



flesh that which is behind of the afflictions of Christ on behalf of his body, which is the church; 25 of which I was made a servant, according to the stewardship from Jehovah which was given to me for you, to set forth fully the message of Jehovah, 26 the hidden truth which has been concealed from the ages and from generations, but now has been made known to his saints; 27 to whom Jehovah will ed to make known what is the wealth of the glory of this hidden truth among the Gentiles, which is—Christ in you, your hope of glory; 28 whom we proclaim, admonishing every man, and in all wisdom teaching every man, in order that we may present every man perfect in Christ; 29 for which I also labor, striving according to his energy which worketh in me with power.

**2.** Now I wish you to know how great a struggle I have in behalf of you, and those in Laodicea and as many as have not seen my face in the flesh; 2 so that they may be encouraged, being knit together in love and that there may be for all that wealth of full assurance of the understanding, with reference to a knowledge of the hidden truths of Jehovah, yea of Christ, 3 in whom are stored all the treasures of wisdom and of knowledge. 4 I tell you this, in order that no one may beguile you with enticing words. 5 For though I am absent in the flesh, yet in spirit I am with you, rejoicing and seeing your good conduct and the firmness of your belief with reference to Christ.

6 Therefore, as ye received the Messiah, Jesus the Lord, conform your conduct to him; 7 having been rooted and being built up in him, and being established in your belief, even as ye were taught, abounding in thanksgiving.

8 Take heed lest there shall be any

one who makes a prey of you through Jewish philosophy and empty deceit, according to the tradition of men, according to the rudiments of the world and not according to Christ. 9 Because in him dwells all the fulness of the Deity bodily, and in him ye are complete, he who is the head of all government and authority; 11 by whom also ye were circumcised with a circumcision not made with hands, by the renunciation of the body of the flesh through the circumcision of the Christ; 12 having been buried with him in the immersion, in which also ye were raised with him through the belief of Jehovah's working, he who raised Christ from among the dead. 13 And you, being dead by transgressions and by the uncircumcision of your flesh, you he made alive together with himself, having forgiven us all our transgressions; 14 having blotted out the bond that was against us by its decrees, which was hostile to us, and he has taken it out of the way, having nailed it to the cross; 15 and having despoiled the principalities and the authorities of darkness, he made a show of them publicly, triumphing over them by the cross.

16 Let no one therefore judge you in food, or in drink, or in respect of a feast-day, or of a new-moon, or of a sabbath; 17 which were a shadow of the things to come; but the body is Christ's. 18 Let no one defraud you of the prize, by assuming humility and worship of the angels, talking about visions which he has seen, vainly puffed up by his fleshly mind, 19 and not holding union with that Head out from whom all the body being supplied and knit together by means of the joints and ligatures, grows with a divine growth.

20 If ye died with Christ from the rudiments of the world, why, as if alive to the world, do ye subject your-

selves to decrees: 21 Handle not; neither taste; nor touch 22 (referring to things which are all for destruction with the using); according to the commandments and teachings of men? 23 Which things have indeed a show of wisdom in self-devised worship, and humility and severe treatment of the body; but they are not of value against the indulgence of the flesh.

**3.** If then ye were raised together with Christ, seek ye the things that are above, where the Messiah is sitting at the right hand of Jehovah. 2 Mind the things above, not the things on the earth. 3 For ye died, and your life has been hid with the Christ in Jehovah. 4 When Christ, your life may be manifested, then ye also shall be manifested with him in glory.

5 Put to death therefore those earthly parts; fornication, uncleanness, passion, evil desire and covetousness, which is idolatry; 6 on account of which things the wrath of Jehovah comes upon the sons of disobedience; 7 in which things ye also once walked, when ye lived in these things. 8 But now put ye off also all these things; anger, wrath, malice, evil speaking, foul language; 9 lie not one to another, having put off the old man with his deeds, 10 and having put on the new man, who is being renewed with reference to knowledge according to the \*image of him who created the new nature in you; 11 where there is no Greek and Jew, no circumcision and uncircumcision, or barbarian, Scythian, bondman or freeman; but Christ is all, and in all.

12 Therefore, as God's chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, patience, 13 forbearing one another, and forgiving each other, if

any one should have a complaint against another; even as the Lord also forgave you, so also do ye; 14 and to all these add love, which is the perfect bond. 15 And let the peace of the Messiah rule in you, for which indeed ye were called in one body; and be ye thankful.

16 Let the word of Christ dwell in you abundantly; in all wisdom teaching and admonishing one another; and singing praises to Jehovah in psalms, hymns, and spiritual songs with gratitude in your minds. 17 And everything, whatsoever ye may do in word or in work, do all in the name of the Lord Jesus, giving thanks through him to Jehovah the Father.

18 Ye wives, subject yourselves to your husbands, as it is fitting in accordance with Jehovah.

19 Ye husbands, fulfill your obligations to your wives, and be not bitter against them.

20 Ye sons and daughters, obey your parents in all things, for this is well-pleasing in the sight of Jehovah.

21 Ye fathers, do not rouse your children to wrath, so that they may not be discouraged.

22 Ye servants, obey in all things your masters according to the flesh; not with eye-service as men-pleasers, but in sincerity of mind, reverencing the Lord. 23 Whatever ye may do, work from the spirit as for the Lord, and not for men; 24 knowing that from Jehovah ye will receive the recompense of the inheritance; for the Master Christ ye serve. 25 For he who does wrong will receive back for what he did wrong, and there is no respect of persons with God.

1 Ye masters, render to your servants that which is just and which is equitable; knowing that ye also have a master in heaven.

**4.** 2 Persevere in prayer, being watchful therein with thanks-

\* 10. See Col. 1: 14-15, and 2 Cor. 4:4.

giving; 3 at the same time praying also for us, that Jehovah may open to us a door for the word. for us to declare the hidden truths of Christ, for the sake of which I have been bound; in order that I may make it plain as it behoves me to speak.

5 Walk in wisdom towards those outside, redeeming the time. 6 Let your conversation always be with kindness, seasoned with salt, knowing how it behoves you to answer each one.

7 Tychicus, the beloved brother, and faithful assistant and fellow-servant in oneness with Jehovah, will make known to you all things relating to me, 8 whom I sent to you for this very purpose, that ye may know the things concerning us, and that he may encourage your minds; 9 and with him I sent Onesimus. the faithful and beloved brother, who is one of you. They will make known to you all things here.

10 Aristarchus, my fellow-prisoner, salutes you, also Mark the cousin of Barnabas (concerning whom ye received directions; if he comes to you, receive him cordially), 11 and Jesus,

who is called Justus. Of those who are of the circumcision, these only are my fellow-workers for the kingdom of Jehovah, they are men who were a comfort to me.

12 Epaphras, who is one of you. a servant of Christ Jesus, salutes you; always striving for you in his prayers, that ye may stand perfect and fully assured in every purpose of God. 13 For I bear witness to him that he has much concern for you, and for those in Laodicea, and for those in Hierapolis.

14 Luke, the beloved physician, and Demas salute you.

15 Salute the brethren in Laodicea; and Nymphas, and the church that is in his house. 16 And when this letter has been read among you, cause that it be read also in the church of the Laodiceans; and ye also read the one that will come from Laodicea. 17 And say to Archippus: Take heed to the service which thou didst receive in accordance with Jehovah, that thou fulfill it.

18 The salutation of Paul by my own hand. Remember me in my bonds. The favor of God be with you.

# THE FIRST

## EPISTLE TO THE THESSALONIANS.

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**1.** Paul, and Silvanus, and Timothy, to the church of the Thessalonians in oneness with God the Father and the Lord Jesus Christ: Favor to you, and peace.

**2** We give thanks to Jehovah always concerning all of you, making mention of you in our prayers; **3** remembering unceasingly before Jehovah and our Father, your work of faith, and labor of love, and the constancy of the expectation of our Lord Jesus Christ, **4** knowing, brethren beloved by Jehovah, your election. **5** Because our good tidings came to you not with word only, but also with power, and with a holy spirit, and with great certainty; as ye know what we were among you, for your sake. **6** And ye became followers of us, and of the Lord, having received the word in the midst of much tribulation, with a holy spirit's joy; **7** so that ye became a pattern to all those believing in Macedonia and in Achaia. **8** For not only the word of the Lord has sounded forth from you in Macedonia and Achaia, but in every place your belief in regard to Jehovah has gone abroad, so that we have no need to tell anything. **9** For the people themselves relate things concerning us, what manner of entrance we had in regard to you, and how ye turned from idols to Jehovah, to serve a living and true God, **10** and to await his Son from heaven, whom he raised from among the dead, Jesus, who delivers us from

the coming wrath.

**2.** Now ye yourselves know, brethren, that our visit to you has not been in vain, **2** But having before suffered, and having been shamefully treated, even as ye know, at Philippi we were emboldened by our God, to speak unto you the gospel of Jehovah in the midst of much conflict **3** For our appeal did not spring from error, nor from unworthy motives, nor in guile; **4** but even as we have been approved by Jehovah to be entrusted with the gospel, so we speak; not as pleasing men, but God, who proves our minds. **5** Never at any time, as ye know, did we resort to words of flattery, nor with a pretext of extortion, God is witness; **6** nor sought we glory from men, neither from you nor from others, though having the right to claim honor as Christ's apostles; **7** but we were gentle in your midst, even as a nursing mother cherisheth her own children. **8** Thus, yearning over you, we were pleased to have imparted to you, not only the gospel of Jehovah, but also our own lives, because ye became endeared to us. **9** For ye remember, brethren, our labor and toil; working night and day, so as not to burden any one of you, while we preached to you the gospel of Jehovah.

**10** Ye are witnesses, also Jehovah, how holily, and justly, and blamelessly we lived among you that believe; **11** even as ye know how we dealt with each one of you as a father

with his own children, exhorting you, and encouraging you, 12 and charging you for to walk worthily of Jehovah, who calls you into his own kingdom and glory.

13 And because of this we also give thanks to Jehovah unceasingly, that, having received the message of Jehovah heard through us, you accepted it not as a message of men, but, as it truly is, a message of God, who also works in you who believe. 14 For ye, brethren, became like to the churches of Jehovah which are in Judaea in Christ Jesus; for ye also suffered the same things from your own country-men, even as they did from the Jews, 15 who both killed, the Lord Jesus and the prophets, and drove us forth, and please not God, and are hostile to all men; 16 hindering us from speaking to the Gentiles that they may be saved; for to fill up at all times the measure of their sins; but the wrath is come upon them at last.

17 But we, brethren, having been bereaved of you for a short season, in body, not in spirit, endeavored more exceedingly, with great longing, to see you face to face; 18 because of this we, I Paul, indeed, planned more than once to come to you, but the adversary hindered us. 19 For what is our hope, or joy, or crown of glorying, in the presence of our Lord Jesus at his coming? Are not even ye? 20 Yes, for ye are our glory and our joy.

**3.** Therefore, when we could bear it no longer, we thought it best to be left behind in Athens alone. 2 and we sent Timothy, our brother and fellowworker under Jehovah in the gospel of Christ, for to establish you, and to encourage you in behalf of your belief; 3 that no one should be moved by these troubles, for you yourselves know

that this is our lot. 4 For indeed, when we were with you, we told you beforehand that we were about to suffer tribulation; even as also it came to pass, as ye know. 5 On this account also, I being unable to bear it longer, sent for to know about your belief, lest perhaps he who tempts did tempt you, and our labor might be for naught.

6 But Timothy having just now come to us from you, and having brought us good tidings concerning your belief and love, and that you always have kind remembrance of us, greatly desiring to see us, just as we also long to see you; 7 because of this, brethren, we were encouraged over you in all our distress and trouble, on account of your faith; 8 because now we live, since you stand firm in oneness with Jehovah. 9 Indeed, what thanks can we render to Jehovah concerning you, for all the joy with which we rejoice in the presence of our God; 10 night and day we are most earnestly beseeching for to see you personally, and to supply completely what is lacking of your faith?

11 Now may Jehovah and our Father himself, and our Lord Jesus, direct our way to you; 12 and may the Lord make you to increase and abound in love for one another, and for all, just as we also do for you; 13 for the purpose of establishing you blameless in holiness before Jehovah and our Father, at the coming of our Lord Jesus with all his saints.

**4.** Finally then, brethren, as ye received from us instruction how ye ought to walk and please God, even as also ye are walking, we now beseech and exhort you in the name of the Lord Jesus, that ye abound more and more. 2 For ye know what commands we gave you by the

authority of the Lord Jesus. 3 For this is Jehovah's purpose, your sanctification. Hence you are to abstain from immorality; 4 and each one of you to know how to possess his own vessel in moral purity and honor, 5 not in lustful passion, even as the Gentiles who know not Jehovah; 6 and not to wrong and take advantage of his brother in the matter; because the Lord is an avenger in all these things, even as we also forewarned you and testified. 7 For Jehovah called us not to uncleanness, but to purity. 8 Therefore he who rejects, rejects not man, but Jehovah, who puts his holy spirit into you.

9 But concerning brotherly affection we have no need to write to you, for ye yourselves are taught of God for to love one another; 10 for indeed ye manifest this for all the brethren throughout Macedonia. But we exhort you, brethren, that ye abound yet more, 11 and strive earnestly to live peaceably, and to attend to your own business, and to work with your own hands, as we commanded you; 12 in order that ye may walk becomingly towards those outside, and may have need of nothing.

13 But we do not wish you to be ignorant, brethren, concerning those who are falling asleep, in order that ye sorrow not, as others who have no expectation. 14 For if we believe that Jesus died and rose again, so also we believe that Jehovah, through Jesus, will bring with him those who are fallen asleep.

15 Now this we tell you in accordance with Jehovah's word, that we the living who remain for the coming of the Lord, can in no wise precede those who are fallen asleep; 16 because the Lord himself will descend from heaven with a shout of command, with an archangel's voice and

with a trumpet of God, and the dead in Christ shall rise first; 17 then we the living who remain, shall together with them be caught away in clouds for a meeting of the Lord amidst the air, and so we shall always be with the Lord. 18 Therefore encourage one another with these words

**5.** But concerning the times and the seasons, brethren, ye have no need that I write to you, 2 for ye yourselves know perfectly that Jehovah's day so comes as a thief by night. 3 When they may say, Peace and safety, then sudden destruction cometh upon them, as travail to a woman with child; and they shall in no wise escape.

4 But ye brethren, are not in darkness, that that day shall overtake you as a thief; 5 for all ye are sons of light, and sons of the day; we are not of the night; nor of darkness. 6 So then we should not sleep, as the others; but we should watch and we should be vigilant. 7 For those who sleep sleep at night; and those who are drunken, are drunken at night. 8 But we, being of the day, should be vigilant, having put on the breastplate of faith and love, and for a helmet, the expectation of deliverance. 9 Because Jehovah has not destined us for wrath, but for obtaining deliverance through our Lord Jesus Christ 10 he who died for us, that, whether we may be awake or may be asleep, we should live together with him. 11 Therefore encourage one another, and edify each other, even as also ye do.

12 And we entreat you brethren to regard with favor those who labor among you, and preside over you in accordance with Jehovah, and who admonish you; 13 and to esteem them very highly in love for their work's sake. Be in harmony with them.

14 Now we exhort you, brethren, admonish the disorderly, encourage

the drooping ones, support the weak, be patient towards all. 15 See that no one renders evil for evil to any one, but always follow after that which is good for one another and for all.

16 Rejoice always; 17 pray unceasingly. 18 In every thing give thanks; for this is the will of God through Christ Jesus, with respect to you.

19 Hinder not the Spirit. 20 Do not disregard prophecies; 21 but prove all things; hold fast to the right.

22 Abstain from every form of evil.

23 Now may the God of peace him-

self sanctify you wholly; and may your entire spirit and mind and body be preserved blameless in the presence of our Lord Jesus Christ. 24 Faithful is he who calls you, who also will do as he says.

25 Brethren, pray for us.

26 Salute all the brethren, with a holy kiss.

27 I adjure you by the Lord, that this epistle be read to all the brethren.

28 The favor of our Lord Jesus Christ be with you.

## THE SECOND

# EPISTLE TO THE THESSALONIANS.

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**1.** Paul, and Sylvanus, and Timothy, to the church of the Thessalonians in oneness with God our Father, and the Lord Jesus Christ: **2** Favor to you, and peace, from God the Father and the Lord Jesus Christ.

**3** We are bound to thank Jehovah always concerning you, brethren, as it is proper, because your belief grows exceedingly, and the love of each one of you all for one another abounds; **4** so that we ourselves glory in you among the churches of Jehovah for your patience and faith in the midst of all your persecutions, and tribulations which ye are bearing; **5** a manifest token of the righteous judgment of Jehovah, for you to be accounted worthy of the kingdom of Jehovah, in behalf of which ye indeed suffer. **6** Although indeed it will be a righteous thing with God to recompense distress to those who afflict you, **7** and to you who are afflicted to give rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power, **8** in flaming fire, taking vengeance on those who acknowledge not God, and on those who obey not the gospel of our Lord Jesus; **9** they who shall suffer a just penalty, eternal destruction, being banished from the presence of the Lord and from the glory of his power, **10** when he shall have come in that day to be glorified by his saints and to be adored by all those who believed (because our testimony to you was believed). **11** For which also we

always pray for you, that our God may count you worthy of the calling, and may complete every desire of goodness and work of faith, with power; **12** in order that the name of our Lord Jesus may be glorified in you, and ye in him, according to the favor of our God and Lord Jesus Christ.

**2.** Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together to him, **2** that ye be not hastily shaken in mind, nor troubled either by spirit, or by word, or by letter as from us, to the effect that the day of the Lord is at hand. **3** Let not any one mislead you in any way; because that day will not come, except there shall have first come the falling away, and the man of lawlessness, the son of perdition, shall have been made manifest; **4** he who opposes and exalts himself against all that is called God, or is an object of worship; so as to put himself into the temple of God, proclaiming that he himself is God.

**5** Remember ye not, that, when I was with you, I told you these things? **6** And now ye know what restrains him, for the reason that he may be made manifest in his time. **7** For the secret power of lawlessness is already working, only he can not be revealed until he who restrains at present be out of the way. **8** But then will be made manifest the lawless one, whom the Lord Jesus will slay with the



breath of his mouth, and will destroy by the manifestation of his presence. 9 whose coming is according to the working of the adversary with all power and signs and wonders of falsehood, 10 and with every trickery of unrighteousness for those who are perishing; because they received not the love of the truth, for them to be saved. 11 And on account of this Jehovah sends them an active straying disposition for them to believe what is false. 12 in order that they who believed not the truth, but delighted in unrighteousness, may all be brought under judgment.

13 But we are bound to give thanks to Jehovah always concerning you, brethren beloved by Jehovah, because Jehovah from the beginning chose you for salvation by sanctification of spirit and belief of truth; 14 into which he called you through our gospel, for the obtaining of the glory of our Lord Jesus Christ. 15 So then, brethren, stand firm, and hold fast the doctrines which ye were taught, whether by word or by our letter.

16 Now our Lord Jesus Christ himself, and Jehovah our Father, who loved us, and gave us eternal encouragement and a good expectation through his favor, 17 encourage your minds, and establish you in every good work and word.

**3.** Finally, brethren, pray for us that the word of the Lord may progress freely and be glorified, just as also it is with you; 2 and that we may be delivered from unreasonable and evil men, for all do not have belief. 3 But faithful is the Lord, who will establish you, and will guard you from the evil one. 4 And we have confidence in Jehovah concerning you, that ye both do, and will do, the

things which we command you. 5 And may the Lord direct your spirits into the love of Jehovah, and into the patient endurance of the Christ.

6 Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother walking disorderly, and not according to the teaching which they received from us. 7 For ye yourselves know how ye ought to follow us; because we were not disorderly among you, 8 nor did we eat bread from any one for nought, but in labor and toil, working day and night that we might not be burdensome to any one of you; 9 not because we have not the authority to do otherwise, but in order that we might give ourselves as a pattern to you, for you to imitate us. 10 For also when we were with you, this we commanded you: If any will not work, neither let him eat. 11 For we hear some among you are walking disorderly, not at all working, but being busybodies. 12 Now such we command and exhort in oneness with the Lord Jesus Christ, that with quietness working, they may eat their own bread.

13 But ye brethren, be not weary in well doing. 14 And if any one obeys not our word by this epistle, note that one, and do not associate with him, in order that he may be ashamed; 15 although consider him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself, give you peace always in every way. The Lord be with all of you.

17 The salutation of Paul with my own hand, which is a token in every epistle; so I write.

18 The favor of our Lord Jesus Christ be with all of you.

# THE FIRST

## EPISTLE TO TIMOTHY.

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**1.** Paul, an apostle of Christ Jesus, according to decree of God our deliverer and of Christ Jesus our hope, 2 to Timothy my true child in faith: Favor, mercy, peace, from God the Father and Christ Jesus our Lord.

3 Remain ye still in Ephesus, as I entreated thee when departing for Macedonia, in order that thou mayest charge certain ones not to teach other doctrines, 4 nor to give heed to fables and endless genealogies, which encourage disputes, rather than God's stewardship which is in faith. 5 However, the purpose of the charge is love, in consequence of a pure mind and a good conscience, and sincere belief; 6 from which some having deviated, turned aside into vain talking; 7 desiring to be teachers of the law, although they understand neither what they say, nor whereof they affirm. 8 But we know that the law is good, if any one use it lawfully; 9 knowing this, that the law is not made for the righteous, but for the lawless and unruly, for the ungodly and sinful, for the unholy, and profane, for smiters of fathers and smiters of mothers, for slayers of men, 10 for fornicators, for sodomites, for slave-dealers, for liars, for perjurers, and if there be any other thing contrary to sound teaching; 11 according to the glorious gospel of the blessed God, which was entrusted to me.

12 I thank him who gave me strength, Christ Jesus our Lord, because he accounted me faithful, putting me into his service; 13 I being

previously a blasphemer, and a persecutor and insolent; but I was shown mercy, because being ignorant, I did it in unbelief; 14 but the favor of our Lord superabounded in faith and love which was through Christ Jesus.

15 Faithful is the saying, and worthy of universal acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 But for this reason I was shown mercy, in order that in me first Christ Jesus might show forth his unlimited patience in regard to a general representation to those being about to believe on him for life eternal.

17 Now to the King of the ages, immortal, invisible, the only God, be honor and glory for the ages of the ages. Amen.

18 This charge I commit to thee, my child Timothy, in accordance with the prophecies which went before concerning thee, that in accordance with them thou mayest wage the good warfare; 19 having belief, and a good conscience, which some having thrust away made shipwreck concerning the faith. 20 Of whom are Hymenaeus and Alexander, whom I delivered over to Satan that they might be taught not to blaspheme.

**2.** I exhort then first of all, that supplications, prayers, intercessions, thanksgivings be made for all men; 2 for kings and all who are in high station; in order that we may lead a quiet and peaceful life in all godliness and gravity. 3 This is good and acceptable in the sight of God

our Saviour; 4 who desires all men to be saved, and come into a knowledge of the truth.

5 For there is one God and one mediator between God and men, the man Christ Jesus, 6 who gave himself a ransom for all, the testimony to be given in due time; 7 for which I was appointed a herald and apostle (I speak the truth, I do not lie), a teacher of the Gentiles in faith and truth.

8 I appoint therefore the headmen to pray in every place, lifting up holy hands free from anger and strife. 9 In like manner that women, in becoming apparel, adorn themselves with modesty and discreteness; not with braided hair, and gold or pearls or costly raiment; 10 but with good works which becometh women professing godliness.

11 Let a woman learn in quietness in entire subjection. 12 And I do not allow a woman to teach, nor to have authority over a husband, but to be in quietness. 13 For Adam was first-formed, then Eve; 14 and Adam was not deceived, but the woman having been deceived, became a transgressor; 15 but she shall be saved through the childbearing if they abide in faith, and love, and moral purity, with discreteness.

**3.** True the words: If a man seeketh the office of pastor, he is desirous of a good work. 2 Then the pastor must be irreproachable, husband of \*one wife, temperate, discreet, orderly, hospitable, apt to teach, 3 not a wine-drinker, not a striker, but gentle, not contentious, not a lover of money; 4 one who ruleth well his own family, having his sons and daughters in subjection with all gravity; 5 (for if any one knows not how to rule his own

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\*2. He can not be a man who has divorced a wife and then married another.

family, how can he take care of a church of God?) 6 not a novice, lest being puffed up, he may fall into the crime of the Devil. 7 Moreover it is necessary to have a good testimony from those who are outside, in order that he may not fall into reproach, and a snare of the Devil.

8 Deacons in like manner must be serious, not deceitful in words, not given to much wine, not greedy of base gain; 9 holding the hidden truths of the faith with a pure conscience. 10 And these also let them be first proved; then, if being unimpeachable, let them serve.

11 Their wives in like manner must be serious, not slanderers, temperate, faithful in all things.

12 Let deacons be husbands of one wife, ruling well their sons and daughters and their own households. 13 For those who have served well, acquire for themselves a good position in God's sight, and great freedom of speech in belief which is based on Christ Jesus.

14 Although hoping to come to thee soon, I write these things to thee in case I should delay, so that thou mayest know how it behooves members to conduct themselves in a household of God, which is a church of the living God, pillar and base of the truth. 16 And beyond controversy great is the hidden power of godliness. He who was manifested in flesh was justified in spirit, was seen by angels, was proclaimed among the nations, was believed on in the world, was received up in glory.

**4.** Now the Spirit expressly says, that in later times some will depart from the faith, giving heed to deceiving spirits, and to teachings of devils, 2 through the hypocrisy of speakers of lies, their own conscience being seared as with a hot iron; 3 forbidding to marry and commanding

to abstain from food, which Jehovah created for partaking of with thanksgiving by the faithful and they who understand the truth. 4 For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; 5 for it is sanctified by the word of God and prayer.

6 If thou put the brethren in mind of these things, thou wilt be a good servant of Christ Jesus, being nourished with the words of faith and of the good teaching which thou hast closely followed. 7 But the profane and silly fables refuse, and discipline thyself in regard to godliness. 8 Now bodily discipline is profitable to some extent; but godliness is profitable for all things, having promise of the life that now is, and of that which is coming. 9 This statement is true and worthy of universal acceptance. 10 Indeed for this we labor and strive, because we have hope in the living God, who is the preserver of all men, but especially of believers.

11 These things command and teach 12 Let no one despise thy youth; but be a pattern to the believers, in word, in conduct, in love, in belief, in purity. 13 Until I come, give attention to reading, to exhortation, to teaching. 14 Be not negligent of the gift that is in thee, which was given to thee through prophesy, with the laying on of the hands of the older members of the church. 15 Meditate on these things, be interested in them, in order that thy advancement may be manifest to all. 16 Give heed to thyself, and to the teaching; continue in them; for in doing this thou wilt preserve both thyself and those who hear thee.

**5.** Rebuke not an older man, but appeal to him as a father; younger men as brothers; 2 elder women as mothers; younger women as sisters, in entire purity. 3 Widows who really

need help must be supported from the funds. 4 But if any widow has children, or grandchildren, let these learn first to show piety in their own home, and render recompense to their parents; for this is acceptable service in the sight of Jehovah. 5 Now she who is indeed a widow, and left alone, has hope in God, and continues in supplications and in prayers night and day. 6 But she who lives in self-gratification, though living is dead.

7 Now these things command, that they may live free from reproach. 8 And if any one does not provide for his own, and especially those of his own household, he has denied the faith, and is worse than an unbeliever. 9 Let no one be enrolled as a widow under sixty years of age, having been the wife of one husband; 10 well reported of for good works; whether she brought up children; whether she entertained strangers; whether she washed the saint's feet; whether she relieved the oppressed; whether she diligently followed every good work.

11 But younger widows refuse; for when they may have grown headstrong against Christ, they desire to marry, 12 incurring condemnation, because they cast off their first pledge. 13 And besides they also learn to be idle, going about from house to house and not only idle, but tattlers, also busybodies, speaking about things which they ought not. 14 Consequently I wish younger widows to marry, to bear children, to keep house, and give the adversary no occasion for reproach on account of their conduct. 15 For already some are turned aside after Satan.

16 If any believing woman has widowed relatives, let her give relief to them and let not the church be burdened, in order that the church may

give relief to widows who have no one to help them.

17 Let church officers who rule well be counted worthy of double honor, especially those who labor in the word and in teaching. 18 For the scripture saith: Thou shalt not muzzle an ox while treading out the grain; and, The laborer is worthy of his hire.

19 Against an officer of the church receive not an accusation, except on the testimony of two or three witnesses. 20 But those who do wrong convict before all, in order that the rest also may have fear.

21 I solemnly charge thee before Jehovah, and Christ Jesus, and the elect angels, that thou observe these things, without prejudice, doing nothing with partiality.

22 Lay hands hastily on no one; neither share in the wrong doing of others. Keep thyself pure.

23 No longer drink water only, but use a little \*wine on account of thy

stomach and for thy frequent infirmities.

24 The sins of some men are manifest, leading on for judgment; but with some indeed they follow after. 25 In like manner also good works are manifest, and those that are otherwise can not be hid.

**6.** Let as many as are servants under a yoke, esteem their own masters worthy of all honor, so that the name of Jehovah and the teaching may not be evil spoken against. 2 And they who have believing masters, let them not disregard them, because they are brethren; but let them serve their masters rather better, because they who receive the benefit are believers and beloved. These things teach and exhort.

3 If any one teaches other doctrine and cleaves not to sound words, those of our Lord Jesus Christ, and to the teaching which is according to godliness; 4 he is puffed up, knowing

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\*23. Some persons have supposed that Paul was here advising the use of fermented, or intoxicating, wine. That is not the case, as Paul does not use the Greek word for fermented wine, *sikera*, but he uses the generic Greek word for wine; and the kind, or whether non-fermented or fermented, is shown by the context. In Eph. 5:18 the wine (same generic word is used as here) there spoken of, Paul warns against; the kind spoken of here, he recommends. Again, the context in Eph. 5:18 shows that the wine spoken of, is intoxicating and leads to profligacy; but here, the wine spoken of, is health-giving and helps a servant of God to greater efficiency. No one with full knowledge of the subject can truthfully say that fermented wine is referred to here. Pure, wholesome wine is not fermented. If you speak of intoxicating wine, and wish to describe it, you must say that it is **FERMENTED WINE**. Thus we see that it is **WINE** first, before it becomes fermented. Canned fruit is wholesome when it is not fermented. When it subsequently becomes fermented (or as the cook says, "spoilt"), it is still "canned fruit" but no one recommends it for a person's stomach. So Paul would not recommend for Timothy's stomach fermented wine, which is a liquid charged with alcohol, a foreign chemical product of decomposition, that is neither wholesome nor strengthening but is poisonous. Paul, as it is done today, recommended non-fermented wine, which is well-known to be nourishing and health-giving. Pure wine is the "fruit of the vine," while fermented wine is the fruit of decomposition caused by an outside or foreign agent in the wine. Chemical authorities hold that putrefaction and fermentation are analogous phenomena.

nothing, but doting about discussions and arguments, out of which come envy, strife, evil speakings, wicked suspicions, 5 constant quarrelings of men corrupted in mind and destitute of the truth, supposing that godliness is for gain. 6 Now godliness with contentment is a great gain. 7 For we brought nothing into the world, so neither can we carry anything out; 8 but having food and raiment, with these we shall be satisfied. 9 But those determining to be rich fall into temptation and snares, and have many foolish and hurtful desires, which sink men into destruction and perdition. 10 For the love of money is a root of all evils; which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness of spirit. 12 Strive earnestly in the worthy contest of the faith, lay hold of the life eternal, for which thou wast called, and didst confess the good profession in the sight of many witnesses.

13 I charge thee before Jehovah, who preserves alive all things, and before Christ Jesus, who testified the

good confession before Pontius Pilate; 14 that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ; 15 which in his own time he will show, he who is the blessed and only Ruler, the King of those who reign as kings, and Lord of those who rule as lords; 16 he who alone has immortality, dwelling in light unapproachable, whom no man has seen or can see; to whom be honor and power eternal. Amen.

17 Charge those who are rich in this world, not to be high-minded, nor to have hope in the uncertainty of riches, but upon God, who gives us abundantly all things for beneficial participation; 18 that they do good, be rich in good works, be liberal in distributing, and ready to cooperate; 19 treasuring up for themselves a good foundation for the future, in order that they may lay hold of that which is truly life.

20 O Timothy, guard that which is committed to thy trust, avoiding the profane babblings, and contradictions of falsely-called knowledge; 21 which some professing have missed the mark concerning the faith. The favor of God be with you.

## THE SECOND

# EPISTLE TO TIMOTHY.

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**1.** Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, 2 to Timothy, a beloved child: Favor, mercy and peace from God the Father and Christ Jesus our Lord.

3 I am thankful to Jehovah, whom I serve from my forefathers with a pure conscience, how unceasing is my remembrance of thee in my prayers, night and day 4 longing to see thee (remembering thy tears), that I may be filled with joy; 5 calling to remembrance the sincere belief that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that it dwells in thee also. 6 For which reason I remind thee to rouse up the gift of Jehovah which is in thee through the laying on of my hands. 7 For Jehovah gave us not a spirit of timidity, but of power and love, and of wise discretion.

8 Therefore thou shouldst not be ashamed of the testimony of our Lord nor of me his prisoner, but endure hardship with me for the gospel, according to the power of God; 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose, and the favor which was shown for us through Christ Jesus before the ages of time, 10 but made manifest now by the appearing of our Saviour Christ Jesus; who has rendered death

powerless, and brought life and incorruptibility to light through the gospel; 11 for which I was appointed a preacher, and an apostle, and a teacher. 12 For which reason also I suffer these things; but I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him, for that day.

13 Hold in remembrance the model of sound teaching which thou didst hear from me, in the belief and love that are in accordance with Christ Jesus. 14 The good thing entrusted to thee guard through that holy spirit dwelling in us.

15 Thou knowest this, that all those in Roman Asia turned away from me: of whom are Phygelus and Hermogenes. 16 May the Lord grant mercy to the family of Onesiphorus; because he often refreshed me, and was not ashamed of my chains; but still more having been in Rome, he sought me diligently and found me 18 (the Lord grant to him that he may find mercy from the Lord in that day); and thou knowest better than I can tell, how much he ministered to me in Ephesus.

**2.** Thou therefore, my child, be strong in the favor which is in Christ Jesus. 2 And the things which thou didst hear from me before many witnesses, these things entrust thou to faithful men who will be competent to teach others also. 3 Therefore endure hardship with me as a good

soldier of Christ Jesus. 4 No one serving as a soldier entangles himself with the business of life; in order that he may please him who enrolled him as a soldier. 5 And also if any one contends in the games, he is not crowned unless he shall have contended in obedience to the rules. 6 The farmer who labors must be the first to partake of the crops. 7 Consider what I say; for the Lord will give thee understanding in all things.

8 Remember Jesus Christ, of the seed of David, has been raised from among the dead, according to my gospel; 9 in respect of which I suffer hardship unto bonds, as a malefactor; but the word of Jehovah is not bound. 10 Because of this, I endure all things for the elect's sake that they also may obtain the deliverance which is through Christ Jesus, with eternal glory. 11 True is the statement: For if we died together with him, we shall also live together with him; 12 if we suffer patiently, we shall also reign with him; if we shall deny him, he also will deny us; 13 if we are unfaithful, he remains faithful, for he is not able to be untrue to himself.

14 Remind them of these things, solemnly charging them in the sight of Jehovah, not to strive about words to no profit, to the subverting of those who hear. 15 Be diligent to present thyself to Jehovah an approved workman, irreproachable; setting forth truthfully the word of truth. 16 But shun the profane vain talking, for such will lead on to more ungodliness. 17 Indeed, their sayings will spread as a gangrene; of whom is such as Hymenaeus and Philetus; 18 who erred concerning the truth, saying that the resurrection has already taken place; and they are overturning the faith of some.

19 Nevertheless, Jehovah's firm foundation stands, having this inscription:

Jehovah knows those who are his; also: Let every one who names the name of Jehovah, depart from unrighteousness.

20 Now in a great house there are not only vessels of gold and of silver but also wooden and earthen ones; also some for honor and some for dishonor. 21 If then one shall have purified himself from these errors I have alluded to, he will be a vessel for honor, having been sanctified, meet for the Master's use, having been prepared for every good work.

22 Flee youthful desires, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure mind. 23 But foolish and ignorant questionings avoid, knowing that they lead to quarrels, 24 and a servant of the Lord must not quarrel, but be gentle towards all; apt at teaching; forbearing; 25 in meekness admonishing those who antagonize; if perhaps Jehovah may give them repentance for acknowledgment of the truth, 26 that they may come to their senses again out from the Devil's snare, having been taken captive by him for his purpose.

**3.** Now know this, that in the last days perilous times will come. 2 For men will be lovers of self, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 without natural affection, implacable, false accusers, without self-control, brutal, haters of good, 4 traitors, reckless, conceited, lovers of pleasure rather than lovers of God; 5 having a form of piety, but refusing the power of it; now these turn away from. 6 For of these are they who get into houses, and lead captive silly women laden with sins, led away by various desires, 7 always learning but never able to come into a knowledge of the truth. 8 And in the way Jannes and Jambres withstood Moses, thus



also these withstand the truth; men utterly corrupted in mind, and as regards the faith found worthless. 9 But they shall not advance further, for their folly will be evident to all, as was that of Jannes and Jambres.

10 But thou didst closely follow my teaching, my conduct, purpose, belief, patience, love, firmness, 11 persecutions, sufferings; such as befell me in Antioch, in Iconium, and in Lystra; what manner of persecutions I endured; but the Lord delivered me out of all. 12 And all indeed who desire to live godly with Christ Jesus will be persecuted. 13 But evil men and imposters will grow worse and worse, leading astray and going astray.

14 But do thou abide in the things which thou didst learn, and wast assured of, knowing from what persons thou didst learn them; 15 and that from a babe thou hast known the \*sacred records, which are able to make thee wise with reference to salvation

through belief which is in Christ Jesus; 16 every God-inspired writing also is profitable for teaching, for reproof, for correction, for instruction in righteousness; 17 in order that the man of Jehovah may be complete, fully fitted for every good work.

**4.** I solemnly charge thee in the presence of Jehovah, and of Christ Jesus who will judge the living and the dead, and by his appearing and by his kingdom, 2 proclaim the word; be urgent in season and out of season; convince, encourage, rebuke, with all patience, even in teaching. 3 For there will be a time when they will not bear sound instruction; but having an itching ear, they will heap up to themselves teachers according to their own desires; 4 and they will turn their ear away from the truth, and will be turned aside to fables.

5 But be thou watchful in all things, suffer hardships, do the work of a preacher, discharge fully thy service.

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\*15-16. Sacred records—writing. Here we have a very good illustration of the importance of exact translation of the Scriptures. Grammata, in verse 15, is not found elsewhere in the Bible, and refers to the records of the "Law and the Prophets", which are necessarily God-inspired writings, and hence are here spoken of as "sacred records." Grapha, in verse 16, occurs 42 times in the Bible and is rendered in the common version by the technical word "scripture", meaning all those writings which constitute the Bible, that by the direction of God was recorded by His specially inspired writers. In this verse, to avoid misunderstanding and to bring out the full force of the passage, the exact meaning—"writing" should be used, as it is a companion word with "sacred records" in verse 15, which are also God-inspired writings. Although this verse does not say so, yet there is plenty of proof that all Scripture is God-inspired, and no one can deny it except the same one who says: "There is no God". (Ps. 14:1.) The fact is, that 16th verse, when correctly translated is, as compared with the 15th verse, a stronger and more comprehensive statement by the Holy Ghost, namely: "every God-inspired writing (not only the Law and the Prophets, but also the other Old Testament writings and the New Testament writings of God, in addition to making us wise with reference to salvation through belief which is in Christ Jesus), also is profitable for teaching, for reproof, for correction, for instruction in righteousness; in order that the man of Jehovah may be complete, fully fitted for every good work. See Preface.

6 For I am now about to be offered up, and the time of my departure is at hand. 7 I have striven earnestly in the worthy contest, I have finished my course, I have kept the faith; 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me in that day; and not to me only, but also to all those who have longed for his appearing.

9 Strive to come to me quickly; 10 for Demas has forsaken me, loving the present world, and left for Thessalonica; Crescens has gone into Galatia and Titus into Dalmatia. 11 Luke alone is with me. Get Mark and bring him with thee; for he is very useful to me for help. 12 And Tychicus I sent into Ephesus. 13 When thou comest bring the cloak which I left with Carpus, at Troas; also the books especially the parchments.

14 Alexander the coppersmith did many evil things against me. The Lord will render to him according to

his works. 15 You also should beware of him, for he violently opposed our teaching.

16 At my first defense no one stood with me, but all forsook me. May it not be laid to their charge. 17 But the Lord stood by me, and strengthened me, in order that the preaching through me might be fully accomplished, and all the Gentiles might here; and I was delivered out of the lion's mouth. 18 The Lord will deliver me from every wicked work, and will keep me safe for his heavenly kingdom; to whom be the glory, for the ages of the ages. Amen.

19 Salute Prisca and Aquila, and the family of Onesiphorus.

20 Erastus remained in Corinth, but Trophimus I left at Miletus sick.

21 Strive to come before winter. Eubulus salutes thee, and Pudens, and Linus, and Claudia and all the brethren. 22 The Lord be with thy spirit. The favor of God be with you.

## EPISTLE TO TITUS.

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**1** Paul, a servant of God, and an apostle of Jesus Christ, for the faith of God's elect, and knowledge of the truth which is according to holiness, 2 and belonging to the expectation of life eternal, which Jehovah, who is full of truth, undertook to provide before the ages of time; 3 and in his own time he made known his plan in a proclamation which I was entrusted with according to the commandment of God our Saviour: 4 to Titus, my true child according to our common faith: Favor and peace from God the Father and Christ Jesus our Saviour.

5 On account of this I left thee in Crete, that thou shouldst arrange matters not yet attended to, and shouldst ordain church officers in every city, as I directed you. 6 They should be without reproach, the husband of \*one wife, having faithful children, not accused of dissoluteness, or insubordinate. 7 For it is necessary that the pastor, as God's steward, be blameless, not self-willed, not passionate, not a wine drinker, not quarrelsome, not greedy of base gain; 8 but given to hospitality, a lover of goodness, discreet, just, holy, temperate; 9 holding to the true word according to the teaching, in order that he may be able both to encourage with sound teaching, and to convict those who oppose. 10 For there are many unruly vain talkers and deceivers, especially they of the circumcision; 11 whose mouths must be stopped, for they overturn whole families, by

teaching things which they ought not, for the sake of base gain. 12 One of themselves, one of their own seers, said: Cretans are always liars, evil beasts, lazy gluttons. 13 This testimony is true; for which reason rebuke them severely, in order that they may be sound in the faith; 14 not giving heed to Jewish fables, and precepts of men who turn away from the truth.

15 To the pure all things are pure; but to those who are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. 16 They profess to know God, but by their actions deny him, being abominable, and disobedient, and as to every good work are found worthless.

**2.** But speak thou the things that belong to sound teaching. 2 Tell the older men to be temperate, serious, discreet, sound in faith, in love, in patience; 3 the older women likewise to be reverent in demeanor, not false accusers, not enslaved to wine drinking; but be teachers of that which is good, 4 in order that they may train the young women to love their husbands, to love their children, 5 to be discreet, chaste, workers at home, kind, obedient to their own husbands, in order that the word of Jehovah may not be evil spoken of.

6 Likewise exhort the younger men to be sober-minded; 7 in all things showing thyself a pattern of good works; in thy teaching show sincerity, gravity, 8 wholesome speech that can not be condemned; so that he who is opposed to you may be

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\*6. See note to I Tim. 3:2.

turned back on himself when he finds he has nothing evil to say about us.

9 Exhort servants to be subject to their own masters, and to be well pleasing to them in every thing; not contradicting; 10 not purloining, but showing all good fidelity, so that they may adorn the teaching of God our Saviour in all things.

11 Now the favor of Jehovah, bringing salvation, hath appeared to all men. 12 teaching us that, having renounced ungodliness and worldly desires, we must live discreetly, and righteously, and godly in this present age; 13 awaiting the fulfilment of the blessed hope, and manifestation of the glory of our great God and Saviour Christ Jesus; 14 who gave himself for us, in order that he might redeem us from all iniquity, and might purify for himself a people to be his own, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no one disregard thee.

**3.** Remind them to be submissive to headships, to authorities, to be obedient, to be ready for every good work, 2 to speak evil of no one, not to be contentious, to be gentle, showing all meekness towards all men. 3 For there was a time when we also were foolish, disobedient, going astray, being slaves to various desires and pleasures, living in malice and envy, hateful, and hating one another. 4 But when the kindness of God our Saviour, and his love toward

man appeared, 5 not in consequence of works in righteousness which we did, but according to his mercy, he saved us by means of the washing of regeneration, and the restoration of a holy spirit, 6 which he gave to us liberally through Jesus Christ our Saviour; 7 in order that, having been justified through his favor, we may become heirs of eternal life, according to expectation. 8 True is the statement, and concerning these things I desire that thou affirm them strongly, so that those having believed God may be careful to excel in good works. These things are good and profitable to men; 9 but avoid foolish questions, and genealogies, and strifes, and contentions about the law; for they are unprofitable and vain.

10 A man who causes divisions, after a first and second admonition, reject; 11 knowing that such a one is perverted and sins, being self-condemned.

12 When I shall send Artemus to thee, or Tychicus, be diligent to come to me into Nicopolis; for there I have decided to winter.

13 Send forward Zenas the lawyer, and Apollos, on their journey with careful attention, so that they may not lack anything. 14 And let our brethren also learn to stand foremost in honest trades for necessary wants, that they may not be unfruitful.

15 All who are with me salute thee. Salute those who love us in the faith. The favor of God be with you all,

## EPISTLE TO PHILEMON.

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Paul, a prisoner of Christ Jesus, and Timothy our brother, to Philemon the beloved and our fellow-worker, 2 and to Apphia our sister, and to Archippus our fellow soldier, and to the church in thy house: 3 Favor to you and peace from God our Father and our Lord Jesus Christ.

4 I give thanks always to my God, making mention of you in my prayers, 5 hearing of thy love and faith which thou hast for the Lord Jesus, and for all the saints; 6 so that the fellowship of thy belief may become efficient in the acknowledgment of every good thing which is in us with reference to Christ. 7 For I had much joy and encouragement on account of your love, brother, because the kind sympathies of the saints have been refreshed through thee.

8 Therefore, though having much confidence in Christ to enjoin on thee what is becoming, 9 yet because of our love I exhort rather, being such a one as Paul the aged, and now also a prisoner of Christ Jesus. 10 I exhort thee concerning my child whom I begot in my bonds, Onesimus; 11 who in time past was unprofitable to thee, but is now profitable to thee and to me; 12 whom I have sent back to thee, him, that is as part of my very self, 13 whom I was desiring to keep with me, that in thy stead he might minister to me in the bonds of the gospel. 14 But without thy

consent I did not desire to do anything; so that thy good deed might not be as if it were of necessity, but willingly. 15 For perhaps on this account he was separated from you for a time, in order that you might receive him back as thine for ever; 16 no longer as a slave, but more than a slave, a brother beloved, specially to me, but how much more to thee, both in flesh, and in oneness with Jehovah.

17 If then thou countest me a partner, receive him as myself. 18 And if he wronged thee in anything, or owes thee, put that to my account. 19 I, Paul hath written it with my own hand, I will repay. (I need not mention to thee that thou also owest even thyself to me). 20 Yea, brother, in accordance with Jehovah let me have thy help; in oneness with Christ refresh my tender sympathies. 21 Having confidence in thy obedience I have written to thee, knowing that you will also do more than I suggest.

22 But at the same time also prepare me a lodging; for I hope that through your prayers I will be restored to thee.

23 Epaphras, my fellow-prisoner in Christ Jesus salutes thee; 24 also Mark, Aristarchus, Demas and Luke my fellow-workers.

25 The favor of our Lord Jesus Christ be with your spirit.

# EPISTLE TO THE HEBREWS.

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**1.** In many ways and by different methods, Jehovah having of old spoken to the fathers through the prophets, **2** at the end of these days spoke to us by a Son, whom he appointed heir of all things, by whom also he made the worlds; **3** who, being the effulgence of his glory and the exact expression of his character, and upholding all things by the word of his power, having effected an atonement of sins, sat down at the right hand of the Majesty on high; **4** he being so much superior to the angels, as he has inherited a more excellent name than they. **5** For to whom of the angels did Jehovah ever say: Thou art my Son, today I have begotten thee? and again: I will be to him a Father, and he shall be to me a Son? **6** But again, when he bringeth the First-begotten into the world, he says: And let all of God's angels worship him. **7** And in regard to the angels he says: Who maketh his angels winds, and his ministers a flame of fire. **8** But as to the Son, he says Thy throne, O God, is for ever and ever; and the sceptre of uprightness is the sceptre of thy government. **9** Thou didst love righteousness, and didst hate lawlessness; therefore, Jehovah, thy God, hath anointed thee with the oil of exultation, beyond thy companions. **10** Also: Thou, O Lord, in the beginning didst lay the foundation of the earth, and the heavens are works of thy hands; **11** they will perish, but thou continuest. And they all will become old, as does a garment, **12** and as a mantle thou wilt roll them up, and they will be changed;

but thou art the same, and thy years will not fail. **13** And to whom of the angels hath he ever said: Sit thou at my right hand, until I put thine enemies as a footstool for thy feet? **14** Are they not all ministering spirits, sent forth for service on account of those who are to inherit salvation?

**2.** On this account we ought to give the more earnest heed to the things heard, lest at any time we may drift away from them. **2** For if the word spoken by angels proved steadfast, and every transgression and act of disobedience received just retribution; **3** how shall we escape, if we have neglected so great a salvation? which having at the first been proclaimed by the Lord himself, and was confirmed to us by those who heard; **4** Jehovah also bearing witness with them, both by miracles and wonders, and by various acts of power, and by bestowals of a holy spirit, according to his own will.

**5** For not to angels did he subject the world to come, of which we speak. **6** But one somewhere has testified, saying: What is a man, that thou art mindful of him? Or a son of man, that thou visitest him? **7** Thou madest him for a little while lower than the angels. With glory and with honor thou didst crown him; **8** thou didst put all things in subjection under his feet.

Now, in subjecting all things to him, he left nothing that is not subject to him. But at present we do not yet see all things subjected to him. **9** But we see Jesus, who for a

little while was made lower than the angels through the suffering of death, crowned with glory and honor; in order that he by the favor of God might taste death on behalf of every one. 10 For it became him for whom are all things, and through whom are all things, in bringing many sons into glory, to make the captain of their salvation perfect through sufferings. 11 Indeed both he who sanctifies and they who are sanctified are all from one; for which reason he is not ashamed to call them brethren, 12 saying: I will declare thy name to my brethren; in the midst of the congregation I will sing praise to thee. 13 And again: I will put my reliance on him. And again: Behold I and the children whom Jehovah hath given to me. 14 Since therefore the children are sharers in blood and flesh, he also in like manner shared in the same, so that through death he might render powerless him who has the power of death, that is, the Devil; 15 and might deliver those who, through fear of death, were all their lifetime held in bondage.

16 For indeed he did not undertake the help of angels, but it was the children of Abraham he helps. 17 Hence it was necessary for him to be made like to his brethren in all things, in order that he might be a compassionate and faithful high priest in things relating to Jehovah, for to make atonement for the sins of the people; 18 for, in that he has suffered, having been himself tested, he is able to help those who are being tested.

**3.** Wherefore, holy brethren, sharers of the heavenly calling, consider Jesus, the Apostle and High Priest of our confession, 2 who was faithful to him who appointed him, even as also was Moses in all God's house. 3 Now he has been accounted worthy of more glory than Moses

by inasmuch as he who hath built the house has more honor than the house itself. 4 Now every house is built by some one; but he who built all things is God. 5 And Moses indeed was faithful in all God's house as a servant, for a proof of the things which were afterward to be spoken; 6 but Christ is faithful as a Son over God's house, whose house we are, if we may possess the free-spokenness and the exultation of the hope.

7 Therefore, even as the Holy Ghost says: Today, if ye will hear his voice 8 let not your minds become stubborn, as in the provocation, in the day of trial in the wilderness, 9 where your fathers tried me, by proving me, and beheld my works forty years. 10 Wherefore I was provoked with that generation, and I said: They always go astray in their mind, and they know not my ways; 11 so I swore in my wrath, they shall not enter into my rest.

12 Take heed, brethren, lest there shall be in any one of you a wicked mind of unbelief shown by apostatizing from the living God. 13 But exhort one another every day, so long as it is called today, so that no one of you may be hardened through the deceitfulness of sin. 14 For we have become companions of Christ, if indeed we may possess the origin of our confidence sure to the end.

15 In respect to the declaration: Today, if ye will hear his voice let not your minds become stubborn, as in the provocation. 16 Who indeed, having heard, provoked Jehovah? Did not all who came forth out of Egypt under Moses? 17 And with whom was he displeased forty years? Was it not with those who sinned, whose carcasses fell in the wilderness? 18 And to whom did he swear, that they should not enter into his rest, if it was not to those who disobeyed? 19

And we see that they were not able to enter in, because of disbelief.

**4.** Therefore we may fear, lest perhaps, a promise being left to us to enter into his rest, any one of you should seem to have come short of it. **2** For indeed we have had good tidings announced to us, even as also they; but the word which they heard did not profit them, not being united with belief in those who heard; **3** (now we who have believed do enter into that rest), as he hath said: So I swore in my wrath, They shall not enter into my rest; although his works from the foundation of the world were finished. **4** For he has said somewhere concerning the seventh day thus: And Jehovah rested on the seventh day from all his work.

**5** And in the case of this passage again, They shall not enter into my rest; **6** since then it remains for some to enter into it, and those who formerly heard the good tidings, did not enter in because of disobedience, **7** he again fixes a certain day, Today, (saying by David, after so long a time, just as previously quoted) Today if ye shall hear his voice, let not your minds become stubborn. **8** Now if Joshua had given them rest, Jehovah would not have spoken afterward of another day. **9** So then, there remains a state of rest for the people of Jehovah. **10** For he having entered into his rest, hath himself also rested from his works, as Jehovah did from his. **11** Let us therefore give diligence to enter into that rest, in order that no one may fail by the same sign of disobedience.

**12** Now the word of Jehovah is living, and active, and sharper than any two-edged sword, even piercing to the separating of life and spirit, and of joints and marrow, and is able to discern and decide the thoughts and intents of the mind. **13** And there is

no creature that is not manifest in his sight; but every thing is naked and laid open before the eyes of him with whom is our account.

**14** Having therefore a great high priest, who has passed through the heavens, Jesus the Son of Jehovah, we should hold firmly our confession **15** For we have not a high priest who can not sympathize with our weaknesses, but one who has been tested in all respects like ourselves, without sin. **16** Let us therefore come with confidence to the throne of favor in order that we may receive pity, and may find favor for timely help.

**5.** Now every high priest, being taken from among men, is appointed for men in things relating to Jehovah, in order that he may offer both gifts and sacrifices for sins; **2** being able to exercise forbearance with the ignorant and erring, since he himself also is encompassed with weakness; **3** and on account of it, even as for the people, so also for himself, he is obliged to make offering for sins. **4** And no one taketh the honor to himself, but only when he is called by Jehovah, exactly as even Aaron was. **5** So even the Messiah did not become a high priest to glorify himself, but he who said to him: Thou art my Son, this day I have begotten thee; **6** even as also in another place, he says: Thou art a priest for ever according to the order of Melchizedek. **7** This Jesus, in the days of his flesh, having offered up both supplications and entreaties, with a mighty cry and tears, to him who was able to deliver him out from death, and having been heard on account of his godly reverence, **8** though being a Son, understood obedience from the things which he suffered; **9** and having been perfected, he became the cause of eternal salvation to all those who obey him; **10** having been de-



clared by Jehovah, High Priest according to the order of Melchizedek.

11 Concerning whom, in our discourse, we have much to say, and difficult to explain, since ye have become dull of hearing. 12 For indeed, when, by reason of the time, ye ought to be teachers, ye again have need of some one to teach you the rudiments of the first principles of the teachings of Jehovah, and have become such as have need of milk, and not of solid food. 13 Now every one who partakes of milk is without experience of the word of righteousness; for he is an infant. 14 But the solid food is for adults, who on account of practice have exercised their senses for distinguishing both good and bad.

**6.** Therefore, leaving the first principles of the teaching of Christ, we should go on to ripeness of knowledge; not laying again a foundation of repentance from dead works and of reliance upon God, 2 of the teaching of immersions, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 If indeed Jehovah may permit, even this we will do. 4 Now \*those who once having been enlightened, and having tasted of the heavenly gift, and having become sharers of a pious spirit, 5 and having tasted God's good message and powers of the coming age, 6 and having fallen away, it is impossible to renew them again for repentance; as they are crucifying afresh for themselves, and exposing to scorn, the Son of Jehovah. 7 For land which absorbs the rain coming often upon it, and produces vegetation useful to those for whom it is cultivated, shares in Jehovah's blessing; 8 but that bringing forth thorns and thistles is rejected, and is near to a cursing; the end of which is for burning.

9 But, beloved, we are persuaded of better things concerning you, and things connected with salvation, though we thus speak. 10 For Jehovah is not unrighteous to forget your work, and the love which you manifested for his name, in that ye ministered to the saints and still minister to them. 11 But we earnestly desire that each one of you show the same diligence in regard to the certainty of the expectation unto the end, 12 so that ye be not sluggish, but imitators of those who through belief and patient endurance inherit the promise.

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\*4. This Epistle was written to the Hebrews specially, hence this statement was made with reference to the Jews whom, of all the peoples of the earth, God had favored and enlightened and given an opportunity to "taste and see that the Lord is good" (Ps. 34:8). By reason of their intellectual and religious enlightenment, and sharing even of a pious spirit (not "of the Holy Spirit" as wrongly rendered in many versions), many Jews had mentally accepted Christianity, but had not, as Christ had told Nicodemus, been "begotten from above". Hence this warning to them as Jews, has a very different signification than if such a statement had been made to Gentiles. They were warned that if they fell away from their advanced and intellectual knowledge of the teachings and truths of Christianity, and went back to Judaism instead of denying themselves, believing, and going forward to becoming spiritual Christians, by being regenerated by the Holy Ghost, then it would be impossible to renew them again for repentance and renunciation again of Judaism. It is not a statement as if to Christians, implying that persons who had become regenerated could "fall away" and be lost again after having been saved, for that would be impossible, because salvation is not man's work, but God's work and for eternity, and no one can pluck a regenerated soul away from God.

13 Now when Jehovah promised to Abraham, since he had no one greater to swear by, swore by himself, 14 saying: Surely, blessing I will bless thee, and multiplying I will multiply thee. 15 And so, having patiently endured, he obtained the promise. 16 Now men swear by a greater than themselves; and in every dispute of theirs the oath is final for confirmation. 17 In the same way, Jehovah desiring to show more abundantly to the heirs of the promise the unchangeableness of his purpose, mediated by an oath; 18 so that by two unchangeable things, in which it is impossible for Jehovah to lie, we should have strong encouragement, we who have fled to him for refuge, to lay hold on the expectation set before us, 19 which we have as an anchor of the soul, both sure and firm, and entering into the place within the veil; 20 where as forerunner in our behalf Jesus entered, having become a high priest for ever, according to the order of Melchizedek.

**7.** Now this Melchizedek, king of Salem, priest of Jehovah of the highest heavens, who met Abraham returning from the smiting of the kings, and blessed him; 2 to whom also Abraham apportioned a tenth of all the spoil; was first indeed, King of righteousness, as his name means when translated, and then also, he was King of Salem, which is, King of peace; 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but having been made like to the Son of Jehovah, remains a priest for ever.

4 But consider how great this one was, to whom Abraham, the patriarch, gave a tenth of the spoils. 5 Now they indeed who are of the sons of Levi, who receive the priesthood, have commandment to take tithes of the people according to the law, that

is, of their brethren, though they have come out of the loins of Abraham; 6 but he who reckons no genealogy from them, hath taken tithes of Abraham, and has blessed him who had the promises. 7 But beyond all question, the less is blessed by the greater. 8 And here indeed men who die receive tithes; but in that case one of whom it is testified that he lives. 9 And so to speak, Levi also, who receives tithes, paid tithes through Abraham; 10 for he was yet in the loins of his father when Melchizedek met him.

11 If therefore perfection were by the Levitical priesthood (for under it the people have received the law), what further need was there that a different priest should arise, after the order of Melchizedek, and not be named after the order of Aaron? 12 Now the priesthood being transferred, from necessity a change of law takes place. 13 For he of whom these things are spoken belongs to a different tribe, from which no one has given attendance at the altar. 14 Now it is known to all that our Lord has arisen out of Judah; of which tribe Moses spoke nothing concerning priests. 15 And it is yet more abundantly manifest, since according to the similitude of Melchizedek there arises a different priest, 16 who has been constituted, not according to the law of an earthly commandment, but according to the power of an imperishable life; 17 for it is testified of him: Thou art a priest for ever according to the order of Melchizedek. 18 For indeed there results an annulling of the commandment that went before, on account of its weakness and uselessness 19 (for the law perfected nothing), but it was an introduction of a better expectation, through which we draw near to Jehovah.

20 And inasmuch as it was not without the swearing of an oath, 21 (for the Levites indeed were made priests without an oath, but he with an oath by Jehovah who said to him: Jehovah has sworn and will not change, thou art a priest for ever); 22 by so much more has Jesus become a surety of a better covenant. 23 And they indeed who have become priests are many, because by death they were hindered from continuing; 24 but he, because of his continuing for ever, has an unchangeable priesthood. 25 Hence also he is able to save for eternity those who come to Jehovah through Christ, who is always living for to intercede for them.

26 Now such a high priest was also needed by us—holy, innocent, spotless, separated from the wicked, and having become higher than the heavens; 27 one who does not need, like the other high priests, to offer up sacrifices daily, first for his own sins, and then for the sins of the people; for this he did once for all, when he offered up himself.

28 Indeed the law constitutes as high priests, men having infirmity; but the word of the oath, which was since the law, appoints a Son who has for ever been perfected.

**8.** However, the chief thing, among those we are speaking of is, that we do have such a high priest, who has sat down at the right hand of the throne of the Majesty in the heavens; 2 a minister of the holy things, and of the true tabernacle which Jehovah set up, not man.

3 Now every high priest is appointed for to offer both gifts and sacrifices; whence it is necessary that this high priest also have something to offer. 4 If then indeed he were on earth, he would not even be a priest, since there are those who offer gifts according to the law, 5 who are bound

to a copy and shadow of the heavenly things, according as Moses was divinely instructed when about to construct the tabernacle; for, See, says Jehovah, that thou make all things according to the pattern which was shown thee in the mount.

6 But now Jesus has obtained a more excellent ministry, by so much as he is also mediator of a better covenant, which has been established upon more excellent promises.

7 Now if that first covenant had been faultless, a place would not have been sought for a second. 8 For finding fault with them, he says: Behold the days are coming, saith Jehovah, when I will make with the house of Israel, and with the house of Judah, a new covenant; 9 not according to the covenant I made with their fathers, in the day when I took hold of their hand to lead them out of the land of Egypt; because they continued not in my covenant, I also disregarded them, saith Jehovah. 10 Therefore, this is the covenant that I will establish with the house of Israel after those days, saith Jehovah; putting my laws into their intellect, I will also impress them upon their spirit, and I will be to them their God and they shall be to me my people; 11 and they shall no more teach each one his fellow-citizen, and each one his brother, saying: "Know the Lord"; because all shall know me, from the least of them to the greatest of them; 12 therefore I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.

13 By his saying: A new covenant; he hath made the first old. Now that which is becoming old and is aging is near disappearing.

**9.** Then indeed the first covenant had its regulations of worship, and an earthly sanctuary. 2 For a

tabernacle was established, in the first part of which were the lamp-stand, and the table, and the show-bread; which is called the Holy place. 3 And behind the second veil, the tabernacle which is called the Holy of holies; 4 having a golden censer, and the ark of the covenant overlaid on every side with gold, wherein was the golden pot containing the manna, and the rod of Aaron which budded, and the tablets of the covenant; 5 and above it the cherubim of glory overshadowing the mercy-seat; of which we can not now speak in detail.

6 Now these things having been thus prepared, the priests go into the first tabernacle at all times, performing the service; 7 but into the second the high priest alone enters, once in the year, but not without blood, which he offers for himself, and for the sins of ignorance of the people; 8 the Holy Ghost signifying this, that the way into the Holy Place hath not yet been made manifest while the first tabernacle is yet standing; 9 which is a symbol for the present time, according to which both gifts and sacrifices are offered, which can not, as to the conscience, make perfect the one worshipping, 10 being only carnal regulations with reference to meats and drinks and various washings, imposed until the time of setting things right.

11 But Christ, high priest of the future good things, having come through the greater and more perfect tabernacle not made with hands (that is, not of this material creation), 12 entered into the Holy Place, but not by blood of goats and young bullocks, but by his own blood, once for all, obtaining eternal redemption.

13 Now if the blood of goats and of bulls, and ashes of a heifer sprinkling the defiled, sanctifies in regard to the ceremonial purity of the flesh,

14 how much more shall the blood of the Christ, who through his eternal spirit offered himself spotless to Jehovah, cleanse your conscience from dead works, for to serve the living God? 15 And for this reason he is mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, they who have been called may receive the promise of the eternal inheritance; 16 for where there is a testament, death of the testator must appear. 17 For a testament is valid only in case of dead persons, since in no way is it of force when the testator is living.

18 Wherefore not even the first covenant was instituted without blood; 19 for when Moses had spoken every commandment to all the people according to the law, having taken the blood of the young bullocks and of the goats, together with water, and a bunch of scarlet wool and hyssop, he sprinkled both the book itself and all the people, 20 saying: This is the blood of the covenant which Jehovah enjoined in regard to you. 21 And moreover, the tabernacle and all the vessels of the service, he in like manner sprinkled with blood. 22 And almost all things are purified according to the law with blood; and without the shedding of blood there is no remission.

23 It was necessary therefore that the copies of the things in the heavens be purified by these sacrifices; but the heavenly things themselves required nobler sacrifices than these. 24 Indeed, Christ entered not into holy places made with hands, copies of the true, but into heaven itself, now to appear for us in the presence of Jehovah; 25 nor indeed that he should offer himself many times, as the high priest enters into the holy places year after year with blood not his own; 26

for then he must have suffered many times since the foundation of the world; but now once, in the consummation of the ages, he has been manifested for the putting away of sin by the sacrifice of himself. 27 And inasmuch as it is apportioned to men once to die, but after this a judgment; 28 so also the Messiah, having been once offered to bear the sins of many, will appear a second time, apart from sin, to those who look for him for deliverance.

**10.** Now the law having only a shadow of the future good things, not the image itself of the things, can never, with the same sacrifices which they offer year by year continually, make perfect those who draw near. 2 For then they would not have ceased to be offered, because the worshippers, having been once purified, would have had no more consciousness of sins; 3 but through these sacrifices there is a calling to mind of sins year by year, 4 for it is impossible for the blood of bulls and of goats to take away sins. 5 Therefore, coming into the world, Jesus saith: Sacrifice and offering thou didst not desire, but a body didst thou prepare for me. 6 In whole burnt-offerings, and sacrifices for sin, thou hadst no pleasure. 7 Then said I: Lo, I come (in the roll of the book it is written of me) to do thy will, O Jehovah.

8 Having said the above—Sacrifices and offerings and whole burnt-offerings and sacrifices for sin thou didst not desire, neither hadst pleasure therein (which are offered according to the law), 9 then he said: Lo, I come to do thy will. He taketh away the first, in order that he may establish the second. 10 In accordance with which "will" we have been sanctified through the offering of the body of Jesus Christ once for all.

11 And every high priest indeed stands daily ministering and offering repeatedly the same sacrifices, which never are able to take away sins; 12 but Jesus, having offered one sacrifice for sins, for ever sat down at the right hand of Jehovah; 13 henceforth waiting until his enemies be made his footstool. 14 For by one offering he hath perfected forever those who are sanctified. 15 Moreover, the Holy Ghost also bears witness to us; for after having said: 16 This is the covenant that I will establish in regard to them after those days, saith Jehovah; putting my laws into their intellect, I will also impress them upon their spirit; 17 and then adds, and their sins and their iniquities I will remember no longer at all. 18 But where there is remission of these, there is no longer an offering on account of sin.

19 Therefore, brethren, having freedom for entrance into the Holy Place by the blood of Jesus, 20 a way which he instituted for us, a new and living way, through the veil, that is, his flesh; 21 and having a great Priest over the house of Jehovah; 22 we must draw near with a sincere mind in full assurance of faith, our minds having been purified from an evil conscience; and our spiritual body having been washed with the pure \*water of regeneration, 23 we must maintain the confession of our expectation without wavering, for he who promised is faithful. 24 And we must bear one another in mind for an inciting of love and of good works; 25

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\*22. See Titus 3:5. "He saved us not in consequence of works of righteousness which we did, but according to his mercy through the washing of regeneration, and the restoration of a holy spirit, which he bestowed on us abundantly through Jesus Christ our Saviour."

not forsaking the assembling of our selves together, as the custom of some is, but encouraging one another; and so much the more as ye see the day approaching.

26 For our voluntarily missing the mark after we have received the knowledge of the truth, there no more remains a sacrifice for sins, 27 but a certain fearful expectation of judgment and fiery wrath which will consume the adversaries. 28 He who disregarded the law of Moses died without mercy on the word of two or three witnesses. 29 Of how much worse punishment, think ye, will he be judged worthy who has trodden under foot the Son of Jehovah, and has considered as a common thing the blood of the covenant wherewith he was sanctified, and has insulted the gracious Spirit? 30 For we know him who said: Vengeance is mine, I will recompense; and again: Jehovah will judge his people. 31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days in which, after ye were enlightened, ye endured a great struggle of sufferings; 33 partly, indeed, by being made an object of scorn both by reproaches and persecutions; and partly, by having become sharers with those who were thus suffering. 34 For indeed ye sympathized with those in bonds, and ye bore joyfully the plundering of your possessions, knowing that ye have for yourselves a better and an enduring possession.

35 Therefore cast not away your confidence, which has a great recompence. 36 For ye have need of patience that having done the will of Jehovah ye may receive the promise.

37 For yet a very little while,  
The coming One will come,  
and will not delay.

38 Meanwhile the righteous shall

live in consequence of belief;  
But if he may shrink back, my  
spirit delights not in him.

39 But we are not of those shrinking back, for destruction; but those of belief, for a keeping safe of life.

**11.** Now \*belief is the substance of things hoped for, and the proof of things not seen. 2 Indeed, on account of this, the ancient fathers were well spoken of. 3 Through belief we perceive that the worlds have been framed by the word of God, for not in consequence of things before manifest have the things now seen come into existence.

4 Through belief Abel offered to Jehovah a better sacrifice than Cain, through which he received testimony that he was righteous, Jehovah bearing witness as to his gifts; and through it, though having died, he yet speaks.

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\*1. Belief—spiritual, not mental, is here meant. There is much passed under this word (or faith), that God will never recognize; but which the Devil is using to deceive many. Mental belief in, or on, God, and obeying that much of what God says or commands as suits our ideas, or our convenience, is not BELIEVING GOD. Intellectual belief is not spiritual belief. There is a belief on our part—unto repentance; but belief, or faith, unto salvation, is a gift of God, Eph. 2:8), and through it we believe INTO Christ, being incorporated, made one with Christ Jesus our Lord. Then we live only as God lives in us, “both to will and to do according to his good pleasure.” This involves death of self; and hence we are no longer our own to do as we please, or as we think is best, but we are bound to do as God requires. True belief takes hold of our whole being, as it is God’s work in connection with regeneration and we live as we believe; not saying, “Lord, Lord,” and then not doing as he says. See Matt. 7:21-23.

5 Through belief Enoch was translated, so that he should not see death; and he was not found, because Jehovah translated him; for previous to his translation he has had the testimony, to have been well-pleasing to Jehovah. 6 But without belief it is impossible to please him; for he who comes to God must believe that he exists and that he is a rewarder to those who seek after him.

7 Through belief Noah, being divinely instructed concerning things not yet seen, moved with reverence, prepared an ark for the saving of his family; through which he condemned the world, and became heir of the righteousness which is according to belief.

8 Through belief Abraham, when called to go forth into a place which he should receive for an inheritance, obeyed though not knowing whither he went. 9 Through belief he sojourned in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10 for he was expecting the permanent dwelling place having foundation, whose architect and builder is Jehovah. 11 Through belief even Sarah herself received power for conception of offspring, even when past a fitting age, because she believed him faithful who had promised. 12 Therefore, indeed, there sprang from one, and that too of one who had become as dead, so many as the stars of heaven in multitude, and as the sand which is by the sea shore, innumerable.

13 These all died in belief, not having received the promise, but having seen them from afar, and welcomed them, and having confessed that they were strangers and sojourners on the earth. 14 Now they who say such things make it manifest, that they are seeking for a country of their

own. 15 And if indeed they were holding in remembrance the country from which they came out, they would have had opportunity to return to it. 16 But now they long for a better one, that is, a heavenly country; therefore Jehovah is not ashamed of them, to be called their God; for he prepared for them a permanent place of residence.

17 Through belief Abraham, being tested, offered up Isaac; yea, he who had received the promise offered up his only begotten, 18 of whom it was said: In Isaac shall thy offspring be called; 19 accounting that Jehovah is able even to raise one from the dead; from whence he did indeed, in a figure, receive him back.

20 Through belief Isaac blessed Jacob and Esau, even concerning future things.

21 Through belief Jacob, when dying, blessed each of the sons of Joseph; and he worshipped, leaning on the top of his staff.

22 Through belief Joseph, when dying, made mention of the departure of the sons of Israel, and gave commandment concerning his bones.

23 Through belief Moses when born was hidden three months by his parents, because they saw that the little child was fair; and they feared not the decree of the king.

24 Through belief Moses, when grown up, refused to be called a son of Pharaoh's daughter; 25 choosing rather to suffer evil with the people of Jehovah, than to enjoy the pleasures of sin for a season; 26 having regarded the reproach of the Mes-siah greater riches than the treasures of Egypt; for he looked away with reference to the recompense. 27 Through belief he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible. 28 Through belief he insti-

tuted the passover and the affusion of the blood, in order that the destroyer of the firstborn should not touch them.

29 Through belief they passed through the Red Sea as by dry land; which the Egyptians attempting to do were swallowed up. 30 Through belief the walls of Jericho fell, after they had been encompassed during seven days.

31 Through belief Rahab the harlot did not perish with those who were disobedient, having received the spies with peace.

32 But why say more? For the time would fail me to tell of Gideon, of Barak, of Samson, of Jephthah, of David and Samuel, and of the prophets; 33 who through belief subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, turned to flight the armies of foreigners. 35 Women received their dead from a resurrection; but others were tortured to death, not having accepted the deliverance offered, in order that they might obtain a better resurrection; 36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment. 37 They were stoned, they were put to the proof, they were sawn asunder, they were slain with the sword; they went about in sheepskins and goatskins, being destitute, being afflicted, being ill-treated. 38 (men of whom the world was not worthy), wandering on deserts and mountains, and hiding in caves and in the holes of the earth.

39 And all these, though having been borne witness to on account of their belief, did not receive the promise; 40 Jehovah having provided beforehand something better concern-

ing us, so that apart from us they could not be perfected.

**12.** Therefore indeed, we having so great a cloud of witnesses encompassing us, having laid aside every weight, and the fault that doth so easily beset us, let us run with patient endurance the race that is set before us, 2 with our attention fixed upon Jesus, the captain and perfecter of our faith; who for the joy set before him endured the cross, having despised the shame, and has sat down at the right hand of the throne of Jehovah.

3 Now well-consider him who has endured such opposition from sinners against himself, so that ye be not wearied, being discouraged in your lives. 4 Ye have not yet resisted unto blood, contending against sin. 5 And have ye forgotten the exhortation, which he addresses to you as to sons? My son, regard not lightly the discipline of Jehovah, nor be thou discouraged when thou art reprov- ed by him; 6 for whom Jehovah lov- eth he disciplines, and scourges ev- ery son whom he receiveth.

7 What ye endure is for discipline. Jehovah is dealing with you as with sons; for what son is there whom his father does not discipline? 8 But if ye are without discipline, of which all true sons have a share of, then ye are bastards, and not sons. 9 More- over indeed, we have had fathers of our flesh who disciplined us, and we revered them; shall we not much more be in subjection to the Father of our spirits, and live in reverence? 10 For they indeed for a few days disciplined us according to what seem- ed right to them; but he for benefit- ing us, in order for us to share his holiness. 11 All discipline, indeed, for the present appears not to be a matter of joy, but of grief; but after- wards it yields the peaceable fruit of



righteousness to those who have been trained through it.

12 Therefore restore the hands that hang down, and the enfeebled knees; 13 and make straight paths for your feet, lest that which is lame be put out of joint, but rather may it be cured.

14 Pursue peace with all, and holiness, without which no one shall see the Lord; 15 watching diligently lest any one fall short of the favor of Jehovah; lest any root of bitterness springing up should trouble you, and the many be poisoned by this; 16 lest there be among you any immoral person, or one who is profane, like Esau, who for one meal sold his own birth-right. 17 For ye know that even when he afterwards desired to inherit the blessing, he was rejected; for he found no opportunity for undoing what he had done, although he sought for the blessing earnestly with tears.

18 Now ye have not come to a mount that can be felt shaking, and burning with fire, and to darkness, and to gloom, and to tempest, 19 and to a trumpet's blast, and to an utterance of commands; which they who heard entreated that no more should be spoken to them; 20 for they could not bear that which was commanded—If even a beast touch the mountain, it shall be stoned to death; 21 and so terrible was the sight, that Moses said: I greatly fear and tremble. 22 But instead, ye have come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to a general gathering of myriads of angels, 23 and to an assembly of the first-born ones enrolled in heaven, and to God the Judge of all, and to perfected spirits of righteous ones, 24 and to Jesus the mediator of a new covenant, and to the blood of purification, speaking a bet-

ter thing than that of Abel.

25 See that ye refuse not him who speaks; for if they did not escape unpunished who refused him who divinely instructed them on earth, much more will we be punished who turn away from him who speaks from heaven; 26 whose voice then shook the earth. But now he has promised, saying: Yet once more I will shake, not the earth only, but also heaven. 27 Now this, "Yet once more," signifies the removing of the things shaken, as of things that have been made, so that the things which are not shaken may remain. 28 Therefore, receiving a kingdom that cannot be shaken, let us have thankfulness, whereby we may offer service well-pleasing to Jehovah, with reverence and awe; 29 for our God is a consuming fire.

**13.** Let brotherly affection continue. 2 Be not forgetful to entertain strangers; for thereby some have unawares entertained angels.

3 Remember those in bonds, as bound with them; and those in adversity, as being yourselves also yet in the body.

4 Let marriage be honorable among all, and the bed be undefiled; for fornicators and adulterers Jehovah will judge.

5 Let your character be free from covetousness, and be content with what ye have; for he has said: No, I will never fail thee, nor in any wise will I forsake thee. 6 So that we boldly say: Jehovah is my helper, I will not fear; what shall man do to me?

7 Remember your leaders, who spoke to you Jehovah's message; and considering the result of their manner of life, imitate their faith.

8 Jesus Christ is the same yesterday, and today, and for the ages. 9 Be not carried away with various and

strange teachings; for it is good for the mind to be strengthened through the favor of God, not by foods, by which those who walk accordingly were not profited.

10 We have an altar, of which they who serve in the tabernacle have no right to eat. 11 Indeed, the bodies of those beasts whose blood is brought into the holy place by the high priest for sin, are burned without the camp; 12 therefore Jesus also, in order that he might sanctify the people through his own blood, suffered without the gate. 13 Therefore now, let us go forth to him outside the camp, bearing his reproach; 14 for here we have not an abiding city, but we are seeking for that which is to come. 15 Through him, therefore, let us offer a sacrifice of praise continually to Jehovah, that is, the fruit of lips confessing to his name. 16 But be not forgetful to do good and share with others; for with such sacrifices Jehovah is well pleased.

17 Obey your leaders, and yield to them; for they watch in behalf of your lives, as those who shall give account; in order that they may do

this with joy, and not with grief, for this would be unprofitable for you.

18 Pray for us; for we are sure that we have a good conscience, desiring to conduct ourselves well in all things. 19 But I the more earnestly beseech you to do this, so that I may the sooner be restored to you.

20 Now the God of peace, who brought again from among the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the eternal covenant, 21 fully qualify you in every good thing to do his will; he doing in us that which is well-pleasing in his sight, through Jesus Christ to whom be the glory for the ages of the ages. Amen.

22 But I beseech you, brethren, bear with the word of exhortation; for indeed I have written to you in few words.

23 Know ye that brother Timothy has been set at liberty; with whom if he come soon, I will see you.

24 Salute all your leaders, and all the saints. They from Italy salute you.

25 The favor of God be with you all. Amen.

## NOTES AND REFERENCES.

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# THE EPISTLE BY JAMES.

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**1** James, a bond-servant of God and Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 Count it all joy, my brethren, when ye are involved in various trials 3 knowing that the testing of your belief worketh endurance. 4 But let your endurance have a perfect result, in order that ye may be perfect and complete, lacking in nothing.

5 And if any one of you be deficient in wisdom, let him ask of God, who gives to all freely, and reproaches not, and it will be given him. 6 But let him ask in faith, nothing doubting; for he who doubts is like a wave of the sea driven by the wind and tossed. 7 Indeed let not that man suppose that he will receive anything from the Lord, 8 a double-minded man is unstable in all his ways.

9 Let the brother of low estate glory in his exaltation; 10 and the rich, in his humiliation; because as a flower of the grass, he will pass away. 11 As the sun arose with its scorching heat, and withered the grass, and the flower of it fell, and the beauty of its appearance perished; so also will the rich man wither in his ways.

12 Blessed is the man who endures trial; because having been tested and proved true, he will receive the crown of life, which the Lord promised to those who fulfil their obligations to him.

13 Let no one say when he is tempted: I am tempted from God. For Jehovah can not be tempted by evil and he himself tempts no one,

14 But each one is tempted, when under the influence of his own carnal desires he is drawn away, and is incited to evil; 15 then desire, having conceived, gives birth to sin; and sin, being completed bringeth forth death.

16 Do not be misled, my beloved brethren, 17 every good act of giving and every perfect gift is from above, coming down from the Father of the lights, with whom there is no change, or the least variation. 18 Having willed it he begot us by the word of truth, for us to be a kind of first-fruits of his creatures. 19 Ye know this, my beloved brethren; but let every man be swift for to hear, slow for to speak, slow for wrath; 20 for wrath of a head-man worketh not the righteousness of God. 21 Therefore, renouncing all impurity and the abundance of wickedness about you, with meekness receive the implanted word, which is able to preserve your lives unharmed.

22 But be doers of the word, and not hearers only, deceiving yourselves. 23 For if any one is a hearer of the word, and not a doer, he is like to a leader beholding his natural face in a mirror. 24 for he viewed himself, then went away, and immediately forgot what he was like. 25 But he who looks into the perfect law, that of freedom, and continues in it, not becoming a forgetful hearer, but a doer of its work, this one shall be blessed in his doing.

26 If any one seems to be pious, though bridling not his tongue, but deceiving himself, the piety of such

a one is vain. 27 Sincere piety and undefiled in the sight of Jehovah and Father is this: To visit orphans and widows in their distress and to keep oneself unspotted from the world.

**2.** My brethren, do not combine the belief of our glorious Lord Jesus Christ, with the respect of persons. 2 Now if a head-man with gold rings and in splendid apparel may have come into your house of worship, and a poor person may have come in also, with shabby apparel; 3 and ye have regard to him, who wears the splendid apparel, and say: Sit thou here, it is a good place; and ye say to the poor man, Stand thou there; or Sit there on my footstool; 4 did ye not make a difference among yourselves, and became judges possessed of evil reasonings?

5 Hearken, my beloved brethren; did not Jehovah choose the poor as to this world, to be rich in faith and heirs of the kingdom which he promised to those who fulfill their obligations to him? 6 But ye dishonored the poor man. Do not the worldly rich oppress you, and do they not drag you into the courts? 7 Do they not speak evil of the worthy name by which ye are called?

8 If indeed ye observe the royal law, according to the scripture—Thou shalt love thy neighbor as thyself, ye do well. 9 But if ye have regard to persons, ye commit sin, being convicted by the law as transgressors. 10 For whosoever shall have kept the whole law, but shall have offended in one point, he has become guilty of all. 11 For he who said: Do not commit adultery, said also: Do not kill. Now if thou committest not adultery, but committest murder, thou hast become a transgressor of the law. 12 So speak ye, and so do, as they who shall be judged by a law of freedom; 13 for the judgment shall

be without mercy to him who showed no mercy, mercy glories over judgment.

14 What is the profit, my brethren, if any one say he has faith, and have not works that correspond? Can his faith save him? 15 If a brother or a sister be without clothing, and destitute of daily food. 16 and one of you say to them: Depart in peace, be ye warmed and be filled, but he gave them not the things needful for the body, what does it profit? 17 So also faith, if it has not works, is dead by itself.

18 But some one may say to you: Thou hast faith, and I have works; show me thy faith apart from works, and I will show you my faith in consequence of my works.

19 Thou believest there is one Jehovah; thou doest well; the devils also believe, and tremble. 20 But wilt thou understand, O vain man, that faith apart from works is barren? 21 Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? 22 Thou seest that belief co-operated with his works, and in consequence of works belief was perfected; 23 and the scripture was fulfilled which says: Abraham believed Jehovah, and it was reckoned to him for righteousness; and he was called God's friend.

24 See ye that in consequence of works a man is justified, and not in consequence of belief only? 25 And in like manner, was not also Rahab the harlot justified in consequence of works, when she received the messengers and sent them out by another way?

26 For as the body apart from the spirit is dead, also belief apart from works is dead.

**3.** My brethren, be not many of you teachers, knowing that we shall receive greater condemnation

2 For in many things we all stumble. If any one stumbles not in word, the same is a perfect leader, able to bridle also the whole body.

3 Also if we put bits into the mouths of horses, for them to obey us, we also turn about their whole body. 4 Behold also the ships, though they are so great, and driven by fierce winds, they are turned about by a very small rudder, withersoever the impulse of the steersman wills. 5 So also the tongue is a little member, but boasts great things. Behold, how great a forest a little fire sets ablaze. 6 The tongue is a fire. That world of lawlessness, the tongue, is set among our members both defiling the whole body and setting on fire the course of nature, also being itself set on fire by hell. 7 For every nature, both of beasts and of birds, both of reptiles and of things in the sea, is to be subject, and has been subdued by the human nature; 8 but the tongue no man can subdue; it is a restless evil, it is full of deadly poison. 9 Therewith we praise the Lord and the Father; and therewith we curse men, who are made according to God's likeness. 10 Out of the same mouth comes forth blessing and cursing. My brethren, these things ought not so to be. 11 Does the fountain, out of the same opening send forth the sweet and the bitter? 12 Can a fig tree, my brethren, bear olives, or a vine figs? Neither can a salt spring yield sweet water.

13 Who is wise and endued with knowledge among you? Let him, in consequence of his good life, show his good works in meekness of wisdom. 14 But if ye have bitter envying and strife in your minds, do not boast and lie against the truth. 15 This is not the wisdom coming down from above, but earthly, animal, devilish. 16 For where there is envy and

strife, there is confusion and every evil work. 17 But the wisdom from above is first pure, then peaceable, forbearing, easily persuaded, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace, by those who make peace.

**4.** From whence are wars, and from whence are fightings among you? Are they not from hence, from your carnal desires that war in your members? 2 Ye covet things, and possess not; ye kill, and are envious, and ye are not able to obtain; ye quarrel and fight. Ye have not because ye do not yourself crave; 3 ye ask, and receive not, because ye ask wrongly, in order that ye may consume it in your pleasures. 4 Ye adulteresses, know ye not that the friendship of the world is enmity with Jehovah? Whoever therefore may be disposed to be a friend of the world is constituted an enemy of God. 5 Do ye think that the scripture says in vain: The spirit which he made to dwell in us yearns jealously over us? 6 But he bestows greater favor; wherefore the scripture says: Jehovah resists the proud, but to the humble he bestows favor.

7 Subject yourselves therefore to Jehovah. Resist the Devil, and he will flee from you. 8 Draw nigh to Jehovah and he will draw nigh to you. Cleanse your hands, ye wrong-doers; and purify your minds, ye double-minded. 9 Be wretched, and mourn, and weep: let your laughter be turned into mourning and your joy into heaviness. 10 Humble yourselves in the sight of the Lord, and he will exalt you.

11 Do not speak against one another, brethren. He who speaks against his brother, or judges his brother, speaks against the law, and judges the law. But if thou judge the law, thou art not a doer of the

law, but a judge. 12 One only is the lawgiver and judge, he who is able to save and to destroy. But who art thou that judgest thy neighbor?

13 Come now, ye who say: Today or tomorrow we will go into the city, and spend a year there, and buy and sell, and get gain; (14 whereas ye know not what will be on the morrow. What is your life? Why ye are a vapor, which appears for a little while, and then vanishes away). 15 Instead, ye ought to say: If the Lord will, and we shall live, we shall also do this or that. 16 But now ye glory in your presumptuous words; all such glory is evil. 17 Therefore to him knowing to do good, and doing it not, to him it is sin.

**5.** Come, now, ye rich, weep and howl over your miseries that are coming upon you. 2 Your riches are corrupted, and your garments have become moth-eaten. 3 Your gold and silver has become tarnished; their rust shall be for a testimony against you, and consume your bodies like fire. You have laid up treasures in the last days. 4 Behold the hire of the laborers who mowed your fields, which is fraudulently kept back by you, cries out; and the cries of those who reaped have entered into the ears of the Lord of Hosts. 5 Ye have lived luxuriously on the earth, and spent your time in self gratification; ye have gorged yourselves in a day of slaughter. 6 You have condemned, ye have killed the righteous; he does not resist you.

7 Be patient therefore, brethren, until the coming of the Lord. Behold the farmer waits for the precious fruit of the land, being patient over it, until it receive the early and the latter rain. 8 Be ye also patient; establish your minds, because the com-

ing of the Lord is near. 9 Complain not against one another, brethren, that ye be not judged. Behold the judge stands before the door. 10 Brethren, take as an example of suffering and of patience, the prophets who spoke in the name of Jehovah. 11 Behold, we call those blessed who endured. Ye have heard of the patience of Job and have seen the purpose of Jehovah; because the Lord is full of tender pity and is compassionate.

12 But above all things, my brethren, swear not; neither by heaven, nor by the earth, nor take any other oath. but let your yes be yes, and your no be no; so that ye fall not under judgment.

13 Does any one among you suffer, let him pray. Is any one cheerful, let him sing praise. 14 Is any one sick among you, let him call the officers of the church; and let them pray over him, anointing him with oil in the name of the Lord. 15 and the prayer of faith will save the sick, and the Lord will raise him up; and if he has done a wrong, it will be forgiven him. 16 Confess therefore your trespasses to one another, so that ye may be healed. The earnest prayer of a righteous man availeth much. 17 Elijah was a man of like nature to us; and he prayed earnestly that it should not rain, and it rained not on the earth for three years and six months. 18 And again he prayed and the heaven gave rain, and the earth brought forth its fruit.

19 My brethren, if any one among you may be led astray from the truth, and any one brings him back; 20 let him know, that he who converts a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

# THE FIRST

## EPISTLE BY PETER.

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**1.** Peter, an apostle of Jesus Christ, to the elect sojourners of the Dispersion, living in Pontus, Galatia, Cappadocia, Asia, and Bithynia, **2** according to the foreknowledge of God the Father, by sanctification of spirit for obedience, and purification by the blood of Jesus Christ; May favor and peace be multiplied to you.

**3** Blessed be Jehovah and Father of our Lord Jesus Christ, who according to his abundant mercy has regenerated us into a living expectation through the resurrection of Jesus Christ from the dead. **4** for an inheritance imperishable, and undefiled, and unfading, reserved in heaven for you, **5** who by the power of God are kept through belief, for a deliverance ready to be revealed in the last time. **6** In which rejoice exceedingly, though now for a little while, if necessary, you have been made sorrowful by manifold trials; **7** in order that the testing of your faith (much more precious than gold that perishes, though proved by fire), will be found for your praise and glory, and honor at the appearing of Jesus Christ; **8** whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; **9** receiving the consumation of your belief, the deliverance of your souls.

**10** Concerning which salvation prophets diligently sought and examined closely; those who prophesied concern-

ing the favor intended for you; **11** and they searched for what things or what time, the spirit within them indicated, when testifying beforehand of the sufferings for Christ, and the glories that should follow. **12** To whom it was revealed, that not for themselves but for you they did minister these things, which now have been announced to you through those who in a holy spirit sent from heaven preached the gospel to you; into which things angels desire to look closely.

**13** Therefore, having girded up the loins of your mind, be vigilant, and hope perfectly for the favor that is being brought to you at the appearing of Jesus Christ; **14** as children of obedience, not conforming yourselves to the former desires in your ignorance; **15** but as he who called you is holy, be ye yourselves also holy in all your conduct; **16** because it is written: Ye shall be holy, for I am holy.

**17** And if ye call him Father, who without regard of persons judges according to each one's work, pass the time of your sojourning in reverence; **18** knowing that not with corruptible things, with silver or with gold, ye were redeemed from your vain manner of life handed down from your fathers; **19** but with the precious blood of Christ, as of a lamb without blemish and without spot; **20** having been foreknown indeed before the foundation of the world, but mani-



fested in the end of this age for you, 21 who through him are believers with reference to God, who raised him from the dead, and gave him glory; so that your belief and expectation are to be with reference to God.

22 Having purified your lives through obedience of the truth into a brotherly affection that is unfeigned, love one another from the spirit earnestly; 23 having been regenerated, not of corruptible seed, but of incorruptible, through God's living and abiding Word. 24 Because all flesh is as grass, and all its glory as a flower of grass. The grass withered, and the flower fell off; 25 but Jehovah's message abides for the age. And this is the message of good tidings which was preached for you.

**2.** Therefore, having laid aside all malice, and all guile, and hypocrisies, and envyings, and all evil speakings, 2 as new-born babes, crave ye the unadulterated spiritual milk, in order that ye may thereby grow with reference to deliverance; 3 if ye have experienced that the Lord is gracious. 4 Coming to whom, the living stone, rejected indeed by men, but with God chosen, precious, 5 ye yourselves also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Jehovah through Jesus Christ. 6 Because it is contained in scripture: Behold, I lay in Zion a chief cornerstone, chosen, precious; and he who relies on it shall not, no never, be disappointed.

7 To you therefore who believe, is the reward; but to disobeying ones, the stone which the builders rejected, the same was made the head of the corner, 8 and a stone of stumbling and a rock of offence. They stumble being disobedient to the word; into which state also they were brought.

9 But ye are a chosen race, a royal

priesthood, a holy nation, a people for God's own possession; that ye should show forth the excellencies of him who called you out of darkness into his marvelous light; 10 ye who once were not a people, but are now God's people; ye who had not obtained mercy, but now have received mercy.

11 Beloved, I exhort you as strangers and sojourners, to abstain from fleshly desires which war against the spirit; 12 having your conduct honorable among the Gentiles; that, wherein they speak against you as evil doers, they may through witnessing your good works, glorify God in the day of visitation.

13 Be submissive to every human institution for the Lord's sake; whether to the king, as being pre-eminent; 14 or to governors as being sent by him for the punishment of evil-doers and praise of those who do well. 15 Because this is the will of Jehovah, that with well-doing ye may put to silence the ignorant talk of inconsiderate men. 16 Live as free men, but not having your freedom as a cloak of evil, but as God's servants.

17 Respect all men; love the brotherhood, reverence Jehovah, honor the king. 18 Servants, be in subjection to your masters with all deference, not only to the good and gentle, but also to the perverse. 19 Now this is a credit, if any one on account of conscientious regard of God endures distress, suffering unjustly. 20 But what credit is it, if, when ye do wrong and are being beaten, ye endure it patiently? But if when ye do well, and suffer for it, ye endure it patiently, this has God's commendation. 21 For into this ye were called; because Christ also suffered for you, leaving you an example, so that ye should follow after in his steps; 22 he who did no sin, neither was guile found in his mouth; 23 who, when he was

reviled, reviled not in return; when he suffered, he threatened not; but committed the matter unto him who judgeth righteously. 24 He himself bore our sins in his own body on the cross, in order that we, having died to our sins, should live to righteousness; for by his bruises ye were healed. 25 For ye were going astray as sheep, but have returned now to the Shepherd and Guardian of your souls.

**3.** In like manner, ye wives, be in subjection to your own husbands; so that, even if any are disobedient to the word, they will without a word be gained over through the conduct of their wives, 2 when they behold your blameless conduct coupled with reverence. 3 Whose adorning, let it not be the outward one of arranging the hair, and of wearing of golden ornaments, or putting on of costly apparel; 4 but let it be the adorning of the hidden being with the imperishable apparel of a meek and quiet spirit, which in the sight of Jehovah is of inestimable value. 5 For so also formerly, the holy women who hoped in Jehovah, adorned themselves, being subject to their own husbands; 6 as Sarah obeyed Abraham, calling him lord; whose children ye now are, doing good, and not dreading any terror.

7 Ye husbands in like manner, dwell with them according to knowledge, giving honor to the female, as the weaker vessel, as also being joint-heirs of the gracious gift of life; in order that your prayers be not hindered.

8 Finally, all be of one mind, sympathizing, brotherly affectionate, compassionate, humble-minded; 9 not rendering evil for evil, or abuse for abuse but on the other hand blessing, because for this purpose ye were called, so that ye may inherit blessing.

10 For he who would delight in life, and see happy days, let him keep his tongue from evil and his lips from speaking guile. 11 Let him turn away from evil, and do good; let him seek peace, and pursue it. 12 Because the eyes of Jehovah are on the righteous, and his ears are for their supplications; but the face of Jehovah is against those who do evil. 13 And who is he that will injure you, if ye should be zealous of that which is good? 14 But even if ye should suffer on account of righteousness, blessed are ye; and ye should not fear their threats, neither should ye be troubled; 15 but sanctify Christ as Lord in your whole being; ready always to give an answer to every one who asks you a reason for the expectation that is in you, with meekness and respect; 16 having a good conscience, that whereas ye are spoken against, they may be ashamed who falsely condemn your good manner of life through Christ. 17 For it is better, if Jehovah may so permit, that ye suffer for well-doing, than for evil-doing. 18 Because also Christ once suffered for sins, the just on behalf of the unjust, in order that he might lead us to Jehovah; he having been put to death, indeed in the flesh, but having been continued alive in spirit. 19 In which spiritual state also, having gone, he preached through Noah to the spirits, now in prison. 20 who formerly disobeyed when the patience of Jehovah was waiting in the days of Noah, while the ark was being prepared; and entering into which a few (that is eight) persons, reached a place of safety by means of the water; 21 which also in an antitype; immersion, now preserves us (not as a washing away of dirt from the flesh, but as a pledge of an obedient conscience with reference to God), through the resurrection of Jesus Christ; who, having gone into

heaven, is at the right hand of Jehovah; angels and authorities and powers having been subjected to him.

**4.** Christ then having suffered for us in the flesh, do you also equip yourselves with the same mind; because he who has suffered in the flesh has ceased from sin; **2** for ye no longer should live the rest of your time in the flesh, according to the desires of men, but to the will of God. **3** For the time past is sufficient to have done the will of the Gentiles, having lived in wantonness, debauchery, wine-drinking, revels, carousings, and lawless idolatries; **4** wherein they are astonished because now ye run not with them into the same flood of profligacy, and so they speak evil of you. **5** But they will have to give account to Him who is ready to judge the living and the dead. **6** For to this end good tidings were proclaimed also to the dead, that they might be judged indeed according to men in the flesh, but in spirit might live according to God.

**7** But the end of all things has drawn near; be ye therefore of sound mind, and be attentive with reference to prayer; **8** above all things having fervent love among yourselves, because love covers a multitude of sins; **9** be hospitable with reference to one another, without grudging; **10** according as each has received a gift, let there be a serving of it among each other as good stewards of the manifold favor of God. **11** If any one speaks let it be as uttering God's truths; if any one serves, let it be as from strength which Jehovah supplies; so that in all things Jehovah may be glorified through Jesus Christ, to whom is the glory and the power for the ages of the ages. Amen.

**12** Beloved, take it not as strange the fire of persecution among you, which is taking place for your testing, as though a strange thing were befall-

ing you; **13** but, in so far as ye share in Christ's sufferings, rejoice; so that also at the revelation of his glory, ye may rejoice with exceeding joy. **14** If ye are reproached in respect of the name of Christ, blessed are ye; because of the glory and that Jehovah's spirit rests among you.

**15** Assuredly let not any one of you suffer as a murderer, or a thief, or an evil-doer, or as a busy-body in other people's matters; **16** but if one suffers as a Christian, let him not be ashamed, but in this name let him glorify Jehovah. **17** Because the time is come for judgment to start from the house of Jehovah; and if first from us, what will be the end of those who obey not the gospel of Jehovah? **18** And if the righteous scarcely be saved, where will the ungodly and the sinner appear?

**19** Therefore let those indeed who are suffering according to the will of Jehovah, entrust their lives while doing good, to a faithful Creator.

**5.** The church officers among you, therefore, I exhort, who am a fellow-officer, and a witness of the sufferings of Christ, who am also a sharer of the glory that will be revealed; **2** tend the flock of God which is with you, not by constraint, but voluntarily according to the will of God, neither for the sake of money, but zealously; **3** nor as exercising authority over the charge, but as being patterns to the flock. **4** And when the head Pastor is manifested, you will receive the unfading crown of glory.

**5** Likewise ye younger members, submit yourselves to the older, and all gird on humility to serve one another; because Jehovah sets himself against the proud, but bestows favor to the humble. **6** Humble yourselves therefore under the mighty hand of Jehovah, so that he may exalt you in due time; **7** casting all your care upon

him, because he cares for you.

8 Be sober, be watchful, your adversary the Devil, like a roaring lion, walks about seeking whom he may devour; 9 whom resist, firm in your belief, knowing that the same sufferings are being endured by your brethren who are in the world. 10 And the God of all favor, who called you into his eternal glory through Christ, ye having suffered a little while, will himself restore you, establish, strengthen and make you firm and unwavering. 11 To him be the glory, and

the dominion for the ages of the ages. Amen.

12 By Silvanus, our faithful brother, as I consider him, I have written to you briefly, exhorting, and testifying this to be the true favor of Jehovah, for which stand ye firm.

13 The church that is in Babylon, chosen together with you, salutes you; also Mark, my son.

14 Salute one another with a kiss of love. Peace to you all who are in Christ.

## THE SECOND

# EPISTLE BY PETER.

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**1** Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained like precious belief with us through the righteousness of our God and Saviour Jesus Christ; **2** Favor to you, and may peace be multiplied through knowledge of Jehovah, and of Jesus our Lord.

**3** Since his divine power has given to us all things that pertain to life and godliness, through the knowledge of him who called us by his own glory and goodness, **4** through which he has given to us precious and exceeding great promises; that by these ye may become partakers of the divine nature, having escaped from the corruption that is in the world through lust. **5** And for this very reason also, having enlisted all your earnestness, add to your belief, right character; and to right character, knowledge; **6** and to knowledge, self-control; and to self-control, patience; and to patience, godliness; **7** and to godliness, brotherly affection; and to brotherly affection, Christian love. **8** For these things being present in you and abounding, they cause that you be neither idle nor unfruitful with reference to the knowledge of our Lord Jesus Christ. **9** But he who lacks these things is blind, near-sighted, having forgotten the cleansing away of his sins long ago.

**10** Therefore rather, brethren, give diligence to make your calling and election sure; for if ye do these

things, ye shall in no wise, ever stumble. **11** Indeed so shall be richly supplied besides to you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

**12** Wherefore, I will take care always to put you in remembrance concerning these things; though ye know them, and are established in the present truth. **13** But I think it well, so long as I am in this tabernacle, to stir you up by putting you in remembrance, **14** knowing that the putting off of my tabernacle is near at hand, as indeed our Lord Jesus Christ has revealed to me. **15** And I will also always endeavor to have you to make mention of these things after my departure.

**16** Now we have not been following cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty; **17** for he received from God the Father honor and glory when such a voice as this was borne out to him from the majestic glory: This is my beloved Son, in whom I am well pleased; **18** even this voice we heard borne from heaven, being with him on the holy mount. **19** And thus we have further established the prophetic word; to which ye do well in taking heed, as to a lamp shining in a miserable place, until the day dawn, and the day-star arises in your minds; **20** knowing this first, that no prophecy

of scripture is a prophet's personal unfolding; 21 for no prophecy was ever produced by will of man, but being moved by a holy spirit, men spoke direct from God.

**2.** But there were also false prophets among the people, as there will be false teachers among you also, who stealthily will bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. 2 And many will follow their dissolute ways; on account of whom the true way will be evil spoken of. 3 And in covetousness they will with feigned words make merchandise of you; for whom the judgment from long ago lingers not, and their destruction slumbers not.

4 For if Jehovah spared not angels who sinned, but casting them down to hell consigned them to dens of darkness, to be kept for judgment; 5 and spared not the old world (but preserved Noah, a herald of righteousness, with seven others), when he brought a flood upon the world of ungodly people; 6 and having reduced to ashes the cities of Sodom and Gomorrah condemned them to utter destruction, having made them an example to those who should live ungodly; 7 but delivered righteous Lot, sore distressed by the immoral conduct of the lawless; 8 (for that righteous man, dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their lawless deeds); 9 for Jehovah knows how to deliver the godly out of temptation, and to reserve the unjust under punishment for a day of judgment; 10 but chiefly those who walk after the flesh with depraved desires, and who despise constituted authority. They are presumptuous, self-willed, they tremble not to rail at dignities; 11 whereas angels, though greater

in strength and power, bring not a railing judgment against them before the Lord.

12 But these, as creatures without reason, born mere animals to be taken and destroyed, scoffing at things whereof they are ignorant, in their own corruption they shall utterly perish, 13 receiving the wages of unrighteousness. They esteem ephemeral indulgence as pleasure; they are blots and disgraces, revelling in their own deceits while feasting with you; 14 having their eyes full of the adulteress, and unceasing from sin; alluring unsteady souls; having a mind trained in covetousness; children of a curse; 15 leaving the right way they went astray; having followed in the way of Balaam the son of Beor who loved the wages of unrighteousness; 16 but he was rebuked for his transgression, the dumb beast of burden speaking with man's voice, checked the madness of the prophet.

17 These are springs without water, and mists driven by a storm, for whom the gloom of darkness is kept. 18 For uttering great swelling words of vanity, they entice with the desires of the flesh, by wanton ways, those who are partially escaping from those who live in wickedness; 19 promising them liberty, while they themselves are slaves of depravity; for by what any one is overcome, by the same he is also brought into bondage. 20 For if having escaped the pollution of the world through a knowledge of our Lord and Saviour Jesus Christ, but having again become entangled by these they are overcome, then the last state with them has become worse than the first. 21 Indeed it were better for them not to have known the way of righteousness, than, having known it, to have turned back from the holy commandment delivered to them. 22 But it has oc-

curred to them according to the true proverb: A dog, returns to his own vomit; and a washed sow, into her wallowing place in the mire.

**3.** This is now, beloved, the second epistle that I write to you, in both of which I stir up your sincere mind by putting you in remembrance, <sup>2</sup> that ye should be mindful of the words spoken before by the holy prophets, and of the commandment of our Lord and Saviour given you by your apostles; <sup>3</sup> knowing this first, that scoffers will come in the last days with scoffings, walking according to their own desires, <sup>4</sup> and saying: Where is the promise of his coming? For, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation. <sup>5</sup> Now of this they willingly are ignorant, that by the word of Jehovah there were heavens from of old, and an earth arising out of the water and subsisting by means of water; <sup>6</sup> whereby the world that then was, having been deluged with water, perished; <sup>7</sup> but the heavens that now are and the earth, by command of the same Jehovah are kept in store for fire, being reserved for a day of judgment and destruction of ungodly men.

<sup>8</sup> But, beloved, let not this one thing be overlooked, that with Jehovah one day is as a thousand years, and a thousand years as one day. <sup>9</sup> Jehovah is not slack concerning his promise, as some account slackness; but he is patient with reference to you, not willing for any to perish, but that all shall come into repentance.

<sup>10</sup> But the day of Jehovah will come as a thief; in which the heavens will pass away with a rushing noise, and the elements will be dissolved with burning heat, and the earth and the works therein will be burned up.

<sup>11</sup> Seeing then that all these things are to be dissolved, what manner of persons ought ye to be, in holy conduct and godliness; <sup>12</sup> looking for and hastening the coming of the day of Jehovah, because of which the heavens being on fire will be dissolved and the elements will melt with burning heat? <sup>13</sup> But, according to his promise, we look for new heavens and a new earth, in which abides righteousness.

<sup>14</sup> Therefore, beloved, expecting these things, be diligent that ye be found by him in peace, without spot and blameless. <sup>15</sup> And consider the patience of our Lord means deliverance; as also our beloved brother Paul, according to the wisdom given him, wrote to you; <sup>16</sup> as also in all his epistles, speaking in them of these things; among which are some things misunderstood, which they who are unlearned and unsteady wrest, as also the other scriptures, to their own destruction.

<sup>17</sup> Ye therefore, beloved, knowing these things beforehand, beware lest being led away with the deceit of the lawless, you should lose your own state of firmness. <sup>18</sup> But grow ye in the favor and knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and for eternity's time.

# THE FIRST

## EPISTLE BY JOHN, THE APOSTLE.

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**1.** He who was from the beginning, **1.** he whom we have heard, he whom we have seen with our own eyes, he whom we gazed upon and our hands handled, concerning the Word of Life, **2** (and the Life was manifested, and we have seen and bear witness, and we declare to you the eternal Life who was with the Father, and was manifested to us), **3** also that which we have seen and heard, we declare to you, that ye also may have fellowship with us; and indeed our fellowship is with the Father, and with his Son Jesus Christ. **4** And these things we write to you in order that our joy may be complete.

**5** And this is the message which

we have heard from him, and announce to you: That Jehovah is light, and in him there is no darkness at all. **6** If we may say that we have fellowship with him, and can walk in the darkness, we lie, and do not the truth; **7** but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from every sin. **8** If we may say that we have no sin, we deceive ourselves and the truth is not in us. **9** If we confess our sins, he is faithful and righteous so that he can forgive us the sins and cleanse us from every wrong-doing. **10** If we may say that we have not sinned, we

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\*8. "Have no sin" i. e., have not sinned and fallen from the sinless state in which God created man, we deceive ourselves. Hence we have Unitarianism, Modernism, and other forms of infidelity. On the other hand many reject, or explain away the divine truth set forth in 1 John 3:9 and many other places. They claim that notwithstanding the regenerative work of the Holy Ghost, the Christian continues to sin, perhaps not "habitually," but at least occasionally. The same persons claim that Romans 7:13-25, sets forth the life and conflicts of a Christian; when in fact, it describes the experiences of the natural sinful man, although he may be a mental Christian. The conflict spoken of, as stated in Rom. 7:23 and 25, is between the mind and the flesh, and not between the new spirit and the old sinful spirit still retained. The word "spirit" is not once used in all of those 19 verses. But in the first 16 verses of the 8th chapter where Paul speaks of the Christian, the word "spirit" is used 15 times. Because the Christian's life is a spiritual life in oneness with Christ. But the proof that we are in oneness with Christ, is not that we continue sinning; but as stated in the 3rd verse of the 2nd chapter here—"we know that we have known him, if we keep his commandments." And in chapter 3:8 we are plainly told that "he doing sin is of the Devil." In chapter 3:9 it is explained why the real Christian keeps God's commandments.

Therefore, owing to the common misunderstanding of the 1st chapter of this Epistle, some comment seems advisable. In the 8th, 9th, and 10th verses of this chapter, the Apostle is speaking of mankind, including himself and all Christians, with reference to man in his natural sinful state. If there is no radical difference between man before regeneration, and after regeneration, then the regenerative work of the Holy Ghost is made of no account.



make him a liar, and his word is not in us.

**2.** My dear children, these things I write to you, in order that ye may not miss the mark; but if any one may miss the mark, we have a \*Helper unto the Father, Jesus Christ the righteous. 2 And he is an atonement for our offences, but not for ours only, but also for the whole world.

3 Now by this we know that we have known him, if we keep his commandments. 4 He who says: I know him, and keeps not his commandments

is a liar, and the truth is not in him.

5 But whoever obeys his word, truly in him the love of Jehovah has been perfected. By this we know we are in him. 6 He who says he abides in him, ought himself also to walk even as he walked.

7 Beloved, I write not to you a new commandment, but an old commandment which ye had from the first; the old commandment is the word which ye heard. 8 On the other hand a new commandment I write to you, which is true in him and in you; because the darkness is passing away,

The radical difference between the non-regenerated and the regenerated man, is set forth in 1 John 1:8 and 1 John 3:9, and there is an impassable gulf between them. The transformation is God's work, not man's. There is no middle place for the mental Christian. If a man is not a spiritual Christian, then he is like Simon, the Samaritan, who, although he had believed and was immersed, was told by Peter that his spirit was not right before God, and that he was still in the gall of bitterness and in the bond of iniquity.

The sinful state is man's natural condition through Adam, "as by one man sin entered into the world, and death (separation from God) by sin; and so death passed into all men, for that all sinned" (Rom. 5:12). But if we do not see and believe God as to what He says as to our sinful condition, and confess that we have sinned, as stated in verse 10, we will not repent; and without repentance there is no forgiveness. With forgiveness there is regeneration, "a new creation, the old (spirit that sinned, and hence is dead as to God) passed away (through the regenerative work of the Holy Ghost), lo, he has become a new being" (2 Cor. 5:17). Thus, being "begotten of Jehovah" and partaking of the divine nature, we have eternal life through Christ Jesus, who died in our place, the just on behalf of the unjust" (1 Pet. 3:18). "Therefore, there is now no condemnation to those in Christ Jesus" (Rom. 8:1).

The Apostle, having in this 1st, or introductory chapter, considered man in his natural non-regenerated condition, proceeds in the 2nd and succeeding chapters to speak to those who have professed belief and claim to be Christians. Accordingly, that all may "give diligence to make their calling and election sure" (1 Pet. 1:10), and not be deceived with mere mental Christianity, he presents the difference between the true, or spiritual Christian, and the formal, or mental Christian. In the first 2 verses, however, he reminds those who may find that they have missed the mark of being true, regenerated Christians, that if there is a sincere desire to be Christians, Jesus Christ the righteous is ever ready to help the sincere seeker "unto the Father." In John 14:6 Christ declares that "no one comes unto the Father but by me." Christ himself having made atonement, He is an able and perfect "Helper unto the Father," That Christ thus considered himself the Helper, is shown in John 14:16, where he speaks of the Holy Ghost as "another Helper."

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\*1. Helper, not Advocate. The real Christian "in oneness with Christ," whose "life is hid with Christ in Jehovah," needs no advocate; hence the Greek word for advocate is not found here. See Rom. 8:31-34, John 16:26-7.

and the true light now shines. 9 He who says he is in the light, and \*refuses to fulfil his divine obligations to his brother, is still in darkness. 10 He who fulfils his obligations to his brother abides in the light, and there is no occasion of stumbling in him. 11 But he who hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.

12 I write to you, dear children, because your sins have been forgiven you for his name's sake. 13 I write to you, fathers, because ye know him who is from the beginning, I write to you, young men, because ye have overcome the wicked one.

I wrote to you, dear children, because ye have known the Father. 14 I wrote to you, fathers, because ye know him who is from the beginning. I wrote to you, young men, because ye are strong, and the word of Jehovah abides in you, and ye have overcome the wicked one.

15 Love not the world, neither the things in the world. If any one loves the world, the love of the Father is not in him. 16 Because all that is in the world, the desires of the flesh, and the desires of the eyes, and the empty pomp of life is not of the Father, but is of the world. 17 And the world is passing away, and the desires thereof; but he who does the will of Jehovah abides for ever.

18 Dear children, it is the last period; and according as ye heard that antichrist is coming, even now many antichrists have arisen; whence we know that it is the last period. 19 They went out from among us, but they were not of us; for if they had been of us, they would have remained with us; but they went out, in

order that they may be made manifest, because all who profess are not of us.

20 Now ye have an anointing from the Holy One, and know all things. 21 I wrote to you not because ye do not know the truth, but because ye know it, and that no lie is of the truth. 22 Who is the liar, if not he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. 23 No one who denies the Son has the Father; he who acknowledges the Son has also the Father.

24 What ye heard from the beginning, let it abide in you. If what ye heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father. 25 And this is the promise which he himself promised to us, the life eternal.

26 These things I have written to you concerning those who would lead you astray. 27 But the anointing which ye received from him abideth with you, and ye have no need that any one should teach you; but as his anointing teaches you concerning all things, and is true, and is not a lie, now even as it taught you, abide ye in oneness with him.

28 And now, dear children, abide in him; that, if he should be manifested, ye may have confidence, and not turn away from him with shame at his coming. 29 If ye know that he is righteous, ye understand also that every one who does the righteousness of God, has been begotten of him.

**3.** Behold what manner of love the Father has bestowed on us, that we should be called children of God, and such we are. For this reason the world knows not us, because it knew not him. 2 Beloved, now are we children of God, and it is not yet made known what we shall be. We know that when it may be made known, we

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\*9. Or, hates his brother.

shall be like Christ; for we shall attain to a true knowledge of him as he is. 3 And every one who has this expectation based on Christ, purifies himself even as he is pure.

4 Every one who commits sin, also commits lawlessness, as sin is lawlessness. 5 Now ye know that he was manifested in order that he may put an end to our sins; truly in him there is no sin. 6 Every one who abides in him sins not; every one who sins has not seen him, neither has known him.

7 My dear children, let no one deceive you; he who does righteousness is righteous, even as he is righteous. 8 He who doeth sin is of the Devil; because the Devil sinneth from the beginning. For this the Son of Jehovah was manifested, in order that he might undo the works of the Devil. 9 Every one who has been begotten of Jehovah does no sin, because his seed remains in him; and he is not able to sin, because he has been begotten of Jehovah. 10 By this the children of Jehovah, and the children of the Devil are known. Every one not doing righteousness is not of Jehovah, neither he who fulfills not his obligations to his brother. 11 Because this is the message that ye heard from the beginning, that we should love one another. 12 Be not like Cain who was of the wicked one, and slew his brother. And why did he slay him? Because his own works were evil, and his brother's righteous. 13 Marvel not, brethren, if the world hates you.

14 We know that we have passed out of death into life, because we love the brethren. He who fulfills not his obligations to his brother remains in death. 15 Every one who hates his brother is a murderer; and ye know that no murderer has eternal life abiding in him. 16 By this we have understood

love, because he laid down his life for us; and we ought to lay down our lives for the brethren. 17 But whoever may have the world's means of life, and sees his brother having need, and shutteth up his pity from him, how abides the love of Jehovah in such a one?

18 My dear children, let us not love in word, neither with the tongue; but by deeds and in sincerity. 19 And by this we shall know that we are of the truth, and shall assure ourselves in his sight. 20 But if our mind condemns us, Jehovah is greater than our mind, and knows all things. 21 Beloved, if our mind does not condemn us, we have confidence toward Jehovah, 22 and whatever we ask, we receive from him, because we keep his commandments, and do the things that are pleasing in his sight. 23 And this is his commandment, That we should believe in the name of his Son Jesus Christ, and should fulfill our obligations to one another, according as he gave us commandment. 24 And he who obeys his commandments abides in God, and God in him; and by this we know that he abides in us, from the spirit which he gave to us.

**4.** Beloved, believe not every spirit, but prove the spirits whether they are from Jehovah; because many false prophets have gone forth into the world. 2 By this know ye the spirit of Jehovah: Every spirit who acknowledges Jesus Christ to have come in human form, is from Jehovah; 3 and every spirit who does not acknowledge Jesus, is not from Jehovah; and this is the spirit of the anti-christ, of whom ye have heard that he comes, and now is already in the world.

4 Ye are from Jehovah, my dear children, and have overcome; because greater is he who is in you, than he who is in the world. 5 They are of

the world, and for this reason they speak of the world, and the world hears them. 6 We are from Jehovah; he who knows Jehovah hears us; he who is not of Jehovah hears us not. From this we know the spirit of truth, and the spirit of error.

7 Beloved, we should fulfill our divine obligations to one another; because love is from Jehovah; and every one who \*loves has been begotten of Jehovah, and knows Jehovah. 8 He who does not fulfill his divine obligations, does not know Jehovah; because Jehovah is love. 9 In this way was manifested the love of Jehovah in our behalf, that Jehovah has sent his only begotten Son into the world, in order that we may live through him. 10 In this is the love, not that we loved Jehovah, but that he loved us, and sent his Son as an atonement for our sins.

11 Beloved, if Jehovah thus loved us, we also ought to love one another. 12 No one has seen God at any time; but if we love one another, Jehovah

abides in us, and his love is perfected in us. 13 By this we know that we abide in him, and he in us, because he has given to us of his spirit. 14 And we have seen, and bear witness, that the Father has sent the Son to be the Saviour of the world. 15 Whoever in spirit confesses that Jesus is the Son of Jehovah, in him Jehovah abides, and he in Jehovah. 16 And we have known and have trusted the love which Jehovah has in our behalf. Jehovah is love, and he who abides in love abides in Jehovah, and Jehovah in him. 17 By this has love been perfected with us, in order that we may have confidence in the day of judgment; because according as he is, we also are in this world. 18 There is no fear in love; but perfect love casts our fear, because fear involves punishment; and he who fears has not been perfected in love. 19 We love, because he first loved us.

20 If any one should say: I love Jehovah, and should hate his broth-

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\*7. Loves. It is very important to keep in mind what it means to love (agapan, not philein). Many people, even among church members, have little or no understanding what it means to love. When asked, they may say with hesitating uncertainty—"Well, to love, is to love." Affection, is what is generally meant when the word "love" is used. Their highest idea of Christian love is that it is a religious sentiment of affection towards God, and of interest in their fellow mortals in general, but not necessarily towards everybody without exception. Hence such a one cannot understand why he should be called "a liar" (see verse 20), when he declares so very earnestly that he does "love Jehovah" and only "hates his brother." To love, is not the exercising of a religious sentiment of affection towards Jehovah, or those about us; but it is to fulfil the obligations which God has put upon us with respect to Jehovah and to those about us, however various they may be to different persons. The divine obligations which I owe to a pauper tramp on the highway, are greatly different from what I owe to a son in my home; but all must be just as sincerely fulfilled in the one case as in the other; and in both cases the same as those which I owe to Jehovah. But only he who is regenerated, and thus has a holy spirit, can fulfill his divine obligations in spirit and in truth. In this 7th verse it is therefore said that he who does so, "has been begotten of Jehovah." And in verse 20 we are told—"that he who does not fulfil his divine obligations to his brother whom he hath seen, cannot fulfil his divine obligations to Jehovah whom he hath not seen." See note to Mat. 5:43.

er, he is a liar; for he who loves not his brother whom he has seen, cannot love Jehovah whom he has not seen. 21 And this commandment we have from him, that he who loves Jehovah must love also his brother.

**5.** Every one who believes [not simply intellectually, but in spirit and in truth], that Jesus is the Messiah, has been begotten of Jehovah; and every one who loves him who begot, also loves him who has been begotten of him. 2 By this we know that we love the children of Jehovah, when we love Jehovah and obey his commandments. 3 For the love of Jehovah is this, that we obey his commandments. And his commandments are not grievous; 4 because every one who has been begotten of Jehovah overcomes the world; and this is the victorious principle that overcomes the world, our faith. 5 Who is he that overcomes the world, but he who believes that Jesus is the Son of Jehovah.

6 This Jesus Christ, is he who came by means of water and blood; not by the water only, but by the water and by the blood. And it is the Spirit who beareth witness, because the Spirit is the truth. 7 For there are three who bear witness, 8 the Spirit, and the water, and the blood; and the three are in accord. 9 If we receive the witness of men, the testimony of Jehovah is greater. For this is the witness of Jehovah that he has witnessed concerning his Son. 10 (He who believes into the Son of Jehovah has the testimony in him; he who does not believe Jehovah has made him a liar; because he has not believed with reference to the

testimony which Jehovah has witnessed concerning his Son). 11 And this is the testimony—That Jehovah gave to us eternal life, and this life is in his Son. 12 He who has the Son has the life; he who has not the Son of Jehovah has not life.

13 These things I have written to you, that ye may know that ye have eternal life, to you who believe with reference to the name of the Son of Jehovah. 14 And this is the confidence that we have towards him, that, if we ask anything according to his will, he hears us. 15 And if we know that he hears us, whatsoever we may ask, we know that we obtain the requests which we have asked from him.

16 If any one sees his brother committing a wrong which is not unto death, he should ask, and Jehovah will give him life for those who do not commit wrong unto death. There is a wrong doing unto death; not concerning that do I say that ye should ask. 17 All unrighteousness is wrong doing, but there is wrong doing that is not unto death. 18 We know that every one who has been begotten of Jehovah sins not; however he who was begotten of Jehovah keeps him, and the wicked one touches him not.

19 We know we are of Jehovah, and the whole world lies at ease in the lap of the wicked one. 20 And we know that the Son of Jehovah is come, and has given us understanding, so that we know him who is true; and that we are in him who is true, in his Son Jesus Christ. He is the true God, and life eternal.

21 My dear children, keep yourselves from the idols.

## SECOND EPISTLE BY JOHN.

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The elder to a lady elect and her children, whom I love in truth (and not I only, but also all those who have known the truth), 2 on account of the truth which abides in us, and shall be with us forever. 3 Favor, mercy and peace shall be with us from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I have found of thy children walking in truth as we received commandment from the Father. 5 And now I beseech you, lady, not as writing to you a new commandment, but that which we had from the beginning, that we should love one another. 6 And the love is this, that we should walk according to his commandments. This is the commandment, according as ye heard from the beginning, that ye should walk in it. 7 Because many deceivers are gone forth into the world, those not acknowledging Jesus Christ as coming in the flesh. This is the deceiver and the antichrist. 8 Take heed to yourselves, that ye may not destroy the things which ye wrought, but that ye may receive full recompense. 9 Every one who goes beyond, and abides not in the teaching of the Christ, has not God. He who abides in the teaching, he has both the Father and the Son.

10 If any one comes to you, and

brings not this teaching, receive him not into a house, and do not wish him success; 11 for he who wishes him success shares in his wicked works.

12 I have many things to say to you, but I do not wish to do so with paper and ink; for I hope to come to you and speak face to face, that your joy may be complete.

13 The children of your elect sister \*church salute you.

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\*13. The word "church" is supplied here, as the Epistle is understood generally as being written to a church, and its members, who are called its children; and it is saluted by the members of a sister church with whom the Apostle was visiting at the time he wrote. According to different translators, a church is addressed by the Apostle, but under the figurative name "lady"; but as this is apt to be misunderstood by many readers, we call attention to a reason for it. The Church, in several places in the Bible, is called the bride, or wife of Christ, the Lord; lady being the feminine of lord, the church body to which John is writing is accordingly addressed as "lady". Some call it a personal letter sent to a Christian woman. But that is not at all probable. The Greek can not properly be translated to "the" elect lady. The Epistle was of course sent to one church, but is for all churches. Some passages in the Epistle exclude the idea that it was written to a woman; but instead, the language is such as would be addressed to a church body.

## THIRD EPISTLE BY JOHN.

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The elder to Gaius the beloved, whom I love in truth. 2 Beloved, concerning all things I pray that thou mayest prosper and be healthy, even as thy soul prospers. 3 I rejoiced greatly when brethren came and bore witness to thy sincerity, as thou walkest in the truth. 4 Greater joy have I none than these reports, that I hear of my children walking in the truth.

5 Beloved, thou doest faithfully whatever thou doest for the brethren, and this to strangers, 6 (who testified of thy generosity before the church). Thou wilt do well helping the brethren forward on their journey worthily of Jehovah; 7 for in behalf of the Name they went forth, taking nothing from the Gentiles. 8 We therefore ought to sustain such persons, that we may be fellow-workers for the truth.

9 I wrote something to the church, but Diotrephes, who loves to have

the pre-eminence among them, admits not our authority. 10 Therefore, if I come, I will bring to remembrance his deeds which he does, prating against us with evil words. And not content therewith, he does not even receive the brethren; and those who would receive them he forbids, and puts them out of the church.

11 Beloved, do not imitate the evil, but the good. The one doing good is of Jehovah; he doing evil has not a true knowledge of Jehovah.

12 To Demetrius, testimony has been borne by all, and by the truth itself; yea, we also bear witness, and thou knowest our testimony is true.

13 I had many things to say to thee, but I will not write to thee with ink and pen; 14 however, I hope to see thee soon, and we will speak face to face. Peace be to thee.

The friends here salute thee. Salute the friends, by name.

## THE EPISTLE BY JUDE.

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**Jude, a servant of Jesus Christ, and brother of James, to the called ones, beloved by God the Father, and kept by Jesus Christ: 2 Mercy, and peace, and love be multiplied to you.**

**3 Beloved, while giving all diligence to write to you concerning our common salvation, I found it necessary for me to write to you exhorting you to contend earnestly for the faith delivered once for all to the saints. 4 For certain men have crept in stealthily, who of old have been before marked out for this condemnation, ungodly men, turning the favor of our God into licentiousness, and denying the only Absolute Ruler, and our Lord Jesus Christ.**

**5 But I wish to remind you, although once knowing all this, that Jehovah, having saved a people out of the land of Egypt, afterward destroyed those who believed not. 6 And angels who kept not their own first-appointed place, but deserted their own abode, he keeps in everlasting bonds under darkness for the judgment of the great day. 7 Just as Sodom and Gomorrah, and the cities about them, having in like manner with them given themselves over to immorality and to going after other flesh, are set forth as an example, suffering the punishment of eternal fire.**

**8 Yet, in like manner, also these dreaming ones defile the flesh, despise constituted authority, and speak evil of dignities. 9 But Michael the archangel, when, contending with the Devil, he disputed about the body of Moses, dared not bring against him a railing judgment, but said: Jehovah**

**rebuke thee. 10 But these speak evil of whatever things they do not understand; but whatever things they naturally understand, like the brute beasts, in these they corrupt themselves.**

**11 Woe to them! Because they went in the way of Cain, and rushed on in the perverseness of Balaam for reward, and perished as in the rebellion of Korah. 12 These are hidden rocks in your love-feasts, fearlessly feasting together with you, and caring only to feed themselves. They are clouds without water, being carried about by winds; autumnal trees without fruit, twice dead, plucked up by the roots; 13 raging waves of the sea, foaming out their own shame; wandering stars, for whom the gloom of darkness has been reserved for ever. 14 And it was of these also that Enoch the seventh from Adam, prophesied, saying: Behold, Jehovah came amidst his holy myriads, 15 to execute judgment upon all, and to convict all the ungodly among them of all their acts of ungodliness which they wickedly committed, and of all the hard things which ungodly sinners spoke against him. 16 These are murmurers, complainers of their lot in life, walking according to their desires; and their mouth speaks great swelling words, reverencing persons for the sake of advantage.**

**17 But ye, beloved remember the words which were before spoken by the apostles of our Lord Jesus Christ; 18 how that they said to you, that at the end of the time there will be scoffers, walking according to their**



**1: 18.**

**JUDE.**

**1: 25.**

own ungodly desires. 19 These are they who make divisions, mere animals, not having a spiritual character. 20 But ye, beloved, building up yourselves on your most holy faith, praying in a holy spirit, 21 keep yourselves through God's love, awaiting the mercy of our Lord Jesus Christ with reference to eternal life. 22 And some who dispute, convict. 23 but others save, snatching them from the fire;

and others pity in fear, hating even the garment spotted by the flesh.

24 Now to him who is able to keep you from stumbling, and to present you faultless before the presence of his glory with exceeding joy; 25 to God alone, our deliverer through Jesus Christ our Lord, be glory. majesty, power and authority, before all time, and now, and for all the ages. Amen.

# THE REVELATION.

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**1** The Revelation of Jesus Christ, which Jehovah gave him, to show to his servants what things must soon begin to take place; and he sent and made it known by his messenger to his servant John, **2** who bore witness to the message of Jehovah and to the testimony of Jesus Christ, of whatever things he saw. **3** Blessed is he who reads, and they who hear the words of this prophecy, and keep the things written therein; for the time is nigh at hand.

**4** John to the seven churches which are in Asia: Favor to you, and peace from him who is, and who was, and who is coming; and from the seven spirits who are before his throne; **5** and from Jesus Christ, the faithful witness, the first-born of the dead and the ruler of the kings of the earth. To him who loves us, and freed us from our sins by his blood, **6** and made us a kingdom, priests to Jehovah and his Father; to him be the glory, and the dominion for the ages of the ages. Amen.

**7** Behold, he is coming amidst the clouds, and every eye shall see him, even they who pierced him; and all the tribes of the earth shall wail because of him. Even so, Amen.

**8** I am the Alpha and the Omega, saith the Lord Jehovah, he who is, and who was, and who is coming, the Almighty.

**9** I, John, your brother and sharer with you in the distress, and kingdom and patient endurance of Jesus, was in the island which is called Patmos, on account of the word of Jehovah and the testimony of Jesus.

**10** I became in a spirit state on the Lord's day, and I heard behind me a loud voice, as of a trumpet. **11** saying: What thou seest, write into a book, and send to the seven churches; for Ephesus, and for Smyrna, and for Pergamum, and for Thyatira, and for Sardis, and for Philadelphia, and for Laodicea.

**12** And I turned to see the voice that was talking with me. And having turned, I saw seven golden lampstands; **13** and in the midst of the lampstands one like to a son of man, clothed with a garment reaching down to the feet, and girded round at the breasts with a golden girdle. **14** And his head and hair were white as white wool, white as snow; and his eyes were as a flame of fire; **15** and his feet were like to burnished brass, glowing as if in a furnace; and his voice was as the sound of many waters. **16** And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shining in its power.

**17** And when I saw him, I fell at his feet as dead. And he laid his right hand on me, saying: Fear not; I am the first and the last, **18** and the living one; and I was dead, and behold, I am alive for the ages of the ages; and I have the keys of death and of hades. **19** Write therefore the things which thou sawest, and the things which are and the things which are about to take place after these. **20** The hidden truth of the seven stars which thou sawest in my right hand, and the seven golden lampstands, is—The seven

stars represent the angels of the seven churches; and the seven lamp-stands represent the seven churches.

**2.** To the angel of the church in Ephesus write; These things says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lamp-stands. 2 I know thy works, and thy labor and thy patient endurance, and that thou canst not bear wicked ones; and thou didst try those who call themselves apostles (and are not), and didst find them liars; 3 and thou hast endurance and didst bear for my name's sake, and hast not wearied.

4 But I have this against thee, that thou hast relaxed thy first love. 5 Remember therefore whence thou hast fallen, and repent, and do as you did at first; but if not, I am coming to thee, and I will remove thy lamp-stand out of its place, if thou repent not. 6 But this thou hast in thy favor, that thou hatest the works of the Nicolaitans, which I also hate. 7 He who hath an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of Jehovah.

8 And to the angel of the church in Smyrna write: These things say the first and last, who became dead and lived again. 9 I know thy distress, and thy poverty (but thou art rich), and the blasphemy of those who say they are Jews, and are not, but are a synagogue of the enemy. 10 Fear not the things thou art about to suffer. Behold, the Devil is about to cast some of you into prison, that ye may be tested; and ye will have distress ten days. Be thou faithful unto death, and I will give thee the crown of life.

11 He who hath an ear, let him hear what the Spirit says to the churches. He who overcomes shall in no wise be injured from the sec-

ond death.

12 And to the angel of the church in Pergamum write: These things says he who has the sharp two-edged sword. 13 I know where thou dwellest, where the throne of the enemy is; but thou holdest fast my name, and didst not deny my faith, in the days of Antipas my witness, my faithful one, who was killed among you, where the enemy dwells.

14 But I have a few things against thee. Thou hast there those holding the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things offered to idols, and to commit fornication. 15 So thou also hast those holding the teaching of the Nicolaitans in like manner. 16 Repent therefore; but if not, I am coming to thee suddenly, and I will make war with them, with the sword of my mouth.

17 He who hath an ear, let him hear what the Spirit says to the churches. To him who overcomes to him I will give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows but he who receives it.

18 And to the angel of the church in Thyatira write: These things says the Son of Jehovah, who has his eyes as a flame of fire, and his feet are like to burnished brass. 19 I know thy works, and thy love, and service and patient endurance; and that thy last works are more than the first.

20 But I have this against thee, that thou lettest alone that woman Jezebel, she who calls herself a prophetess; and she teaches and seduces my servants to commit fornication, and to eat things offered to idols. 21 And I gave her time that she might repent; and she will not repent of her fornication. 22 Behold, I will cast her into a bed, and I will most severely afflict those who com-

mit adultery with her, unless they repent of conduct such as hers. 23 And her children I will destroy by death; and all the churches shall know that I am he who searches the desires and thoughts; and I will give to you, to each one, according to your works.

24 But to you I say, to the remnant in Thyatira, as many as have not this teaching and who know not (as they say) "the deep things" of Satan; I put upon you no other responsibility. 25 except what ye have; be strong until I shall come. 26 And he who overcomes, and he who gives heed until the end to the duties I enjoin, to him I will give authority over the nations; 27 and he shall rule them with a rod of iron, like as vessels of pottery are broken in pieces; as I also have received authority from my Father; 28 and I will give to him the morning star. 29 He who hath an ear, let him hear what the Spirit says to the churches.

**3.** And to the angel of the church in Sardis write: These things says he who has the seven spirits of Jehovah, and the seven stars: I know thy works, that thou hast a name that thou livest although thou art dead. 2 Wake up, and strengthen the things that remain, which were about to die; for I have not found thy works satisfactory before my God. 3 Remember therefore how thou hast received, and didst hear; and heed and repent. If therefore thou shalt not be vigilant, I will come as a thief, and thou shalt not know at what hour I will come to thee. 4 But thou hast a few names in Sardis, who defiled not their garments; and they shall walk with me in white, for they are worthy.

5 He who overcomes shall thus be clothed in white garments; and I will in no wise blot out his name from the book of life, but I will ac-

knowledge his name before my Father, and before his angels. 6 He who hath an ear, let him hear what the Spirit says to the churches.

7 And to the angel of the church in Philadelphia write: These things says the Holy, the True, he who has the key of David, he who opens, and no one shall shut, and shuts, and no one shall open. 8 I know thy works (behold, I have placed before thee an opened door, which no one can shut), that thou hast little power, but thou didst keep my word, and didst not deny my name.

9 Behold, I will deliver up from the synagogue of the enemy, those who declare themselves to be Jews, and are not, but do lie; behold, I will make them that they shall come and do homage before thy feet, and know that I loved thee. 10 Because thou didst heed the message of my patient endurance, I also will keep thee out of the hour of trial, which is to come upon the whole world, to try those who dwell upon the earth.

11 I am coming suddenly; rule over what thou hast, that no one may take thy crown. 12 He who overcomes, I will make him a pillar in the temple of my God, and he shall not at all go out any more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. 13 He who hath an ear let him hear what the Spirit says to the churches.

14 And to the angel of the church in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of Jehovah. 15 I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. 16 So, because thou art lukewarm, and neither hot nor cold, I am about to spew thee

out of my mouth. 17 Because thou sayest: I am rich, and have gotten wealth, and have need of nothing; and knowest not that thou art the wretched and the pitiable one, even poor, and blind, and naked; 18 I counsel thee to buy of me gold refined by fire, that thou mayest be rich; and white garments, that thou mayest be clothed and the shame of thy nakedness be not made manifest; and to anoint thine eyes with eye-salve, that thou mayest see. 19 As many as I love, I rebuke and discipline. Be zealous therefore and repent.

20 Behold, I stand at the door and knock; if any one hear my voice, and open the door, I will come in to him, and I will sup with him and he with me. 21 He who overcomes, I will give to him to sit with me on my throne, as I also overcame, and sat down with my Father on his throne. 22 He who hath an ear let him hear what the Spirit says to the churches.

**4.** After these things I beheld, and lo, a door standing open in heaven, and that first voice, which I had heard talking with me as the voice of a trumpet, said: Come up hither and I will show to thee what things must take place after these things.

2 Immediately I was in a spirit state; and, behold, a throne was placed in heaven, and one sitting upon the throne. 3 And he who was sitting on it was like in appearance to a jasper and sardius stone; and there was a rainbow round about the throne, like in appearance to an emerald; and around the throne were twenty-four thrones; and upon the thrones twenty-four officials sitting, clothed in white garments, and on their heads crowns of gold. 5 And out from the throne go forth lightnings and thunders and sounds, and

there were seven lamps of fire burning before the throne, which are the seven spirits of Jehovah; 6 and before the throne, as it were a sea of glass like a crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. 7 And the first living creature was like a lion, and the second living creature was like an ox, and the third living creature having the face of a man, and the fourth living creature was like a flying eagle. 8 And the four living creatures, having each of them six wings apiece, are full of eyes round about and within; and they never cease by day and by night, saying: Holy, holy, holy, Lord Jehovah, the Almighty, who was, and who is, and who is coming.

9 And when the living creatures give glory, and honor, and thanksgiving to him who sitteth upon the throne, to him who liveth for the ages of the ages, 10 the twenty-four officials fall down before him who sits upon the throne and worship him who lives for the ages of the ages, and cast their crowns before the throne, saying: 11 Worthy art thou, O Lord and our God, to receive the glory, and the honor, and the power; because thou didst create all things, and because of thy will they existed and were created.

**5.** And I saw on the right hand of him who sat on the throne, a scroll written on both sides, sealed up with seven seals. 2 And I saw a strong angel proclaiming with a loud voice: Who is worthy to open the book and to loose the seals?

3 And no one was able, in heaven, nor on the earth, nor under the earth, to open the book, nor look thereon. 4 And I was weeping much, because no one was found worthy to open the book, nor to look thereon.

5 Then one of the officials says to me: Weep not; behold the Lion that is of the tribe of Judah, the Root of David, has overcome so that he can open the book, and its seven seals.

6 And I saw, in the midst of the throne and the four living creatures, and in the midst of the officials, a Lamb standing, as if having been slain, having seven horns and seven eyes, which represent the seven spirits of Jehovah sent forth into all the earth. 7 And he came and took the scroll from the right hand of the one who sat on the throne. 8 And when he took the book, the four living creatures and the twenty-four officials fell down before the Lamb, having each one a harp and golden bowls full of incense, which are the prayers of the saints. 9 And they sing a new song, saying: Thou art worthy to take the book, and to open its seals; because thou wast slain and didst redeem to Jehovah by thy blood some out of every tribe, and language, and people, and nation; 10 and didst make them for our God a kingdom and priests and they will reign on the earth.

11 And I looked, and I heard the voice of many angels around the throne and the living creatures and the officials, and the number of them was ten thousand times ten thousand and thousands of thousands; 12 saying with a great voice: Worthy is the Lamb that hath been slain to receive the power, and wealth, and wisdom, and strength, and honor, and glory, and blessing. 13 And every creature, which is in heaven, and on the earth, and under the earth, and on the sea, and all that are in them, I heard saying: To him who sits upon the throne, and to the Lamb, be the blessing, and the honor, and the glory, and the dominion for the ages of the ages. 14 And the four living creatures said: Amen. And the officials fell down and worshipped.

6 And I beheld when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder: Come! 2 And I beheld, and lo, a white horse, and he sitting on it having a bow; and a crown was given to him; and he went forth conquering even in order that he might subdue.

3 And when he opened the second seal, I heard the second living creature saying: Come! 4 And there came forth another horse that was red. And to him sitting on it was given to take away peace from the earth, and that they should slay one another; and there was given to him a great sword.

5 And when he opened the third seal, I heard the third living creature saying: Come! And I beheld, and lo, a black horse, and he sitting on it having a balance in his hand. 6 And I heard a voice in the midst of the four living creatures, saying: A quart of \*wheat for a denary, and three quarts of barley for a denary; and damage not the oil and the wine.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying: Come! 8 And I beheld, and lo, a pale horse, and he sitting on it, his name was Death, and Hades followed with him. And authority was given to them over the fourth part of the earth, to kill with sword, and with famine and with pestilence, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I beheld under the altar the souls of those slain on account of the word of Jehovah, and on account of the testimony which they bore. 10 And they cried with a loud voice saying: How long, O Absolute Ruler, the holy and

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\*6. A quart of wheat was commonly sold for one-eighth of a denary.

true, dost thou not judge and avenge our blood on those who dwell upon the earth? 11 And a white robe was given to each of them; and it was said to them, that they should rest yet a little time, until also their fellow-servants and their brethren, who are about to be killed, even as they were, shall complete their number.

12 And I beheld when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13 and the stars of heaven fell to the earth, as a figtree casts its unripe figs, when shaken by a great wind; 14 and the sky was removed as a scroll being rolled up; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the princes and the generals, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and among the rocks of the mountains; 16 and they call to the mountains and to the rocks: Fall upon us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb; 17 because the great day of his wrath is come, and who is able to stand?

**7** • After this I beheld four angels standing on the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, nor on the sea, nor on any tree.

2 And I beheld another angel coming up from the sun-rising, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, 3 saying: Hurt not the earth, neither the sea, nor the trees, until we shall have sealed the servants of our Lord upon their foreheads. 4 And I heard the number of those having been sealed. A hundred

and forty-four thousand having been sealed, out of every tribe of the sons of Israel. 5 Out of the tribe of Judah twelve thousand having been sealed; out of the tribe of Reuben, twelve thousand; out of the tribe of Gad, twelve thousand; 6 out of the tribe of Asher, twelve thousand; out of the tribe of Naphtali, twelve thousand; out of the tribe of Manasseh, twelve thousand; 7 out of the tribe of Simeon, twelve thousand; out of the tribe of Levi, twelve thousand; out of the tribe of Issachar, twelve thousand; 8 out of the tribe of Zebulun, twelve thousand; out of the tribe of Joseph, twelve thousand; out of the tribe of Benjamin, twelve thousand having been sealed.

9 After these things I beheld, and lo, a great multitude, that no one could number, out of every nation, and from all tribes, and peoples, and languages, standing before the throne and before the Lamb, clothed in white robes, and with palms in their hands; 10 and they cry with a loud voice, saying: Salvation we owe to our God who sitteth on the throne and to the Lamb. 11 And all the angels were standing around the throne and about the officials and the four living creatures, and they fell before the throne on their faces, and worshipped Jehovah, saying: Amen, the blessing, and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength be to our God for the ages of the ages. Amen.

13 Then one of the officials spoke, saying to me: These who are clothed in the white robes, who are they, and whence came they? 14 And I said to him; Sir, thou knowest. And he said to me; These are those coming out of the great tribulation and washed their robes and made them white in the blood of the Lamb. 15 Because of this they are before the throne of Jehovah,

and serve him day and night, in his temple; and he who sits on the throne will spread his tabernacle over them. 16 They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor scorching heat; 17 because the Lamb who is in the midst of the throne will be their shepherd, and will lead them to fountains of waters of life; and Jehovah will wipe away every tear from their eyes.

**8.** And when he opened the seventh seal, there was silence in heaven about half an hour.

2 And I beheld the seven angels who stand before Jehovah, and there were given to them seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given to him much incense, that he should add it to the prayers of all the saints upon the golden altar which is before the throne. 4 And there went up before Jehovah with the prayers of the saints, the smoke of the incense out of the angel's hand. 5 And the angel took the censer and filled it from the fire of the altar, and cast it into the earth; and there followed thunders, and sounds, and lightnings, and an earthquake.

6 And the seven angels who had the seven trumpets prepared themselves that they might sound their trumpets.

7 The first sounded his trumpet; and there followed hail and fire mingled with blood, and they were cast into the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded his trumpet; and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood; 9 and the third part of the creatures that are in the sea, that have life, died; and the third part of the

ships were destroyed.

10 And the third angel sounded his trumpet; and there fell out of heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters. 11 And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many of the men died of the waters, because they were made bitter.

12 And the fourth angel sounded his trumpet; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them might be darkened, and for the third part of the day there was no light, and the night likewise.

13 And I beheld, and I heard an eagle flying in mid-heaven, saying with a loud voice: Woe, woe, woe, to those who dwell upon the earth by reason of the remaining sounds of the trumpet of the three angels who are about to sound their trumpets.

**9.** And the fifth angel sounded his trumpet, and I beheld a star fallen out of heaven into the earth, and there was given to him the key of the abyss. 2 And he opened the pit of the abyss, and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 3 And out of the smoke came forth locusts into the earth; and there was given to them power, as the scorpions of the earth have power. 4 And it was said to them, that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who have not the seal of Jehovah on their foreheads. 5 And to these it was assigned that they should not kill them, but that their victims shall be tormented five months. And their torment is as the torment from a scorpion when it strikes a man. 6 And in those



days men will seek death, and shall not find it; and they will desire to die, but death flees from them. 7 Now the appearance of the locusts was like to horses prepared for war; and on their heads they had as it were golden crowns, and their faces were as men's faces. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 They also had breastplates, like breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running into battle. 10 And they have tails like to scorpions, and stings; and in their tails is their power to hurt men, five months. 11 They have over them a king, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek his name is Apollyon.

12 The first woe is past; behold, there come yet two woes after these things.

13 And the sixth angel sounded his trumpet; and I heard one voice from the four horns of the golden altar which is before Jehovah, saying to the sixth angel who has the trumpet: Loose the four angels who are bound at the great river Euphrates. 15 And the four angels were loosed, who had been prepared for the hour and day and month and year, that they should kill the third part of men. 16 And the number of the armies of the cavalry was twenty thousand times ten thousand; I heard the number of them. 17 And thus I beheld the horses in the vision, and those sitting on them, having breastplates fiery red, and smoky blue, and yellow like brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire and smoke and brimstone. 18 By means of these three plagues the third of the men were killed, by the fire, and the smoke, and the brimstone, which issued out of their mouths 19 Now the power of the horses is in

their mouths, and in their tails; for their tails are like to serpents, having heads, and with them they do injure.

20 And the rest of the men who were not killed by these plagues did not turn away from the works of their hands, so that they shall not worship devils, and idols of gold, and of silver, and of brass, and of stone, and of wood, which can neither see, nor hear, nor walk; 21 and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

**10.** And I saw another strong angel coming down from heaven, clothed with a cloud, and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire; 2 and having in his hand a little book opened. And he set his right foot upon the sea, and the left upon the land; 3 then he cried with a great voice, as a lion roars; and when he cried, the seven thunders uttered their sounds. 4 And when the seven thunders spoke, I was about to write; but I heard a voice out of heaven saying: Seal up the things which the seven thunders spoke, and write them not.

5 Then the angel whom I saw standing on the sea and on the land, lifted his right hand towards heaven, 6 and swore by him who liveth for the ages of the ages, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there shall be delayed time no longer; 7 but in the days of the voice of the seventh angel, when he is about to sound his trumpet, then shall be completed the hidden purpose of Jehovah, according to the good tidings which he declared to his servants the prophets.

8 And the voice which I heard out of heaven, was again speaking with me, and saying: Go, take the little book

which lies open in the hand of the angel, who is standing on the sea and on the land. 9 And I went to the angel telling him to give me the little book And he says to me: Take, and eat it; and it will make thy stomach bitter, but in thy mouth, it will be sweet as honey. 10 And I took the little book out of the hand of the angel, and ate it; and it was in my mouth as honey, sweet; and when I had eaten it, my stomach was made bitter. 11 And they say to me: Thou must again prophesy to many peoples, and to nations and languages, and kings.

**11.** And there was given to me a reed, like a rod, saying: Rise, and measure the temple of Jehovah, and the altar, and those who worship therein. 2 But the court which is outside the temple, leave outside, and measure it not; because it was given to the Gentiles, and they will tread down the holy city forty-two months. 3 And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth.

4 These are the two olive trees, and the two lampstands which stand in the presence of the Lord of the earth. 5 And if any one wills to injure them, fire issues out of their mouth, and devours their enemies; and if any one should have willed to injure them, thus he ought to be killed.

6 These have the authority to shut heaven, that it may not rain during the days of their prophecy; and they have authority over the waters to turn them into blood, and to smite the earth with every plague, as often as they may will.

7 And when they shall have completed their testimony, the beast that comes up out of the abyss will make war with them, and will overcome them, and will kill them. 8 And their corpse will be on the street of the

great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. 9 And they of the peoples and tribes and languages and nations, look upon their corpse three days and a half, and permit not their dead bodies to be put into a tomb. 10 And they who dwell on the earth rejoice over them, and make merry, and send gifts to one another; because these two prophets tormented those dwelling upon the earth.

11 And after the three days and a half, the breath of life from Jehovah entered them, and they stood on their feet; and great fear fell upon those who beheld them. 12 And they heard a great voice out of heaven, saying to them: Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. 13 And in that hour there was a great earthquake, and the tenth part of the city fell; and by the earthquake there were killed seven thousand persons; and the rest became afraid, and gave glory to the God of heaven.

14 The second woe is past; behold, the third woe comes quickly.

15 And the seventh angel sounded his trumpet, and there followed great voices in heaven, saying: The kingdom of the world is become the kingdom of our God, and of his Anointed; and he will reign for the ages of the ages. 16 And the twenty-four officials who sit on their thrones in the presence of Jehovah, fell upon their faces and worshipped Jehovah, 17 saying: We give thanks to thee O Lord Jehovah, the Almighty, who art, and who wast; because thou hast taken thy great power, and reigned. 18 And the nations were enraged, and thy wrath is come, also the time for the dead to be judged, and the time to give the reward to thy servants the prophets, and to the saints, and to those who reverence thy name, the small and the

great; and the time to destroy those who destroy the earth.

19 And the temple of Jehovah which is in heaven was opened, and the ark of his covenant was seen in his temple; and there were lightnings, and sounds, and thunders, and an earthquake, and great hail.

**12.** And a great sign was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head was a crown of twelve stars. 2 And being with child, she cries out, travailing in birth, and pained to be delivered.

3 And another sign was seen in heaven; and behold, a great red dragon, having seven heads and ten horns and on his heads seven diadems. 4 And his tail draws the third part of the stars of heaven, and he cast them into the earth. And the dragon stands before the woman who is about to be delivered, so that when she is delivered, he may devour her child. 5 And she brought forth a son, a man-child who is to rule all the nations with a rod of iron; and her child was caught away to Jehovah and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared by Jehovah, that there they may nourish her a thousand two hundred and sixty days.

7 And there was war in heaven; Michael and his angels warred with the dragon; and the dragon fought and his angels, 8 but he prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, the old serpent, who is called Devil, even the enemy who deceives the whole world; he was cast into the earth, and his angels were cast down with him.

10 And I heard a great voice in heaven, saying: Now is come the salvation, and the power, and the gov-

ernment of our God, and the authority of his Anointed; because the accuser of our brethren is cast down, he who accuses them before our God day and night. 11 And they overcame him by the blood of the Lamb; and by the word of their testimony, and they loved not their life even to the uttermost limit of death. 12 Because of this rejoice, ye heavens, and ye who dwell in them. Woe to the earth and the sea; because the Devil is gone down to you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast down into the earth, he persecuted the woman who brought forth the man-child. 14 And there were given to the woman, the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, away from the face of the serpent. 15 And the serpent cast out of his mouth water like a flood after the woman, that he might cause her to be carried away by the flood. 16 But the earth helped the woman, and the earth opened its mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was enraged against her; and he went away to make war with the rest of her offspring; those who keep the commandments of Jehovah and hold the testimony of Jesus.

**13.** Then he stood upon the sand of the seashore. And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and upon his heads names of blasphemy; 2 and the beast which I saw was like to a leopard, and his feet like a bears, and his mouth like a lion's mouth; and the dragon gave to him his power, and his throne, and great authority. 3 And one of his heads was as if mortally

wounded; and yet his mortal wound was healed, and the whole earth wondered after the beast. 4 And they worshipped the dragon because he gave his authority to the beast; and they worshipped the beast, saying: Who is like to the beast, and who is able to make war with him?

5 And there was given to him a mouth speaking great and blasphemous things; and authority was given to him to work forty-two months. 6 And he opened his mouth for blasphemies against Jehovah, to blaspheme his name, and his tabernacle, those who tabernacle in heaven. 7 And it was given to him to make war with the saints, and to overcome them; and authority was given to him over every tribe and people and language and nation. 8 And all who dwell upon the earth will worship him, every one whose name has not been written in the book of life of the Lamb which was slain from the foundation of the world.

9 If any one hath an ear, let him hear. 10 If any one leadeth into captivity, into captivity he shall be led; if any one kills with a sword, he must with a sword be killed. Here is a reason for the patient endurance and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. 12 And he exercises all the authority of the first beast in its sight, and causes the earth and those who dwell therein to worship the first beast whose deadly wound was healed. 13 And he does great signs, so that he even causes fire to come down out of heaven into the earth, in the sight of men; 14 and he leads astray those who dwell on the earth, by reason of the signs which it is given him to do in the presence of the beast; telling those who dwell on the earth to make an image to the beast, which has the

wound of the sword, and lived. 15 And it was given to him to give breath to the image of the beast, that the image of the beast should also speak and should cause that as many as worship not the image of the beast should be killed. 16 And he causes all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand or on their forehead; 17 and that no one should be able to buy or sell, save he that has the mark, the name of the beast, or the number of his name. 18 Here is wisdom. Let him who has understanding count up the number of the beast, for it is the number of a man; and his number is Six hundred and sixty-six.

**14.** And I beheld, and lo, the Lamb was standing on the mount Zion, and with him a hundred and forty-four thousand, having his name, and the name of his Father, written on their foreheads.

2 And I heard a voice out of heaven, as the voice of many waters, and as the voice of loud thunder; and the sound which I heard was as harpers harping with their harps. 3 And they sing a new song before the throne and before the four living creatures and the officials; and no one was able to learn the song, except the hundred and forty-four thousand, those who have been redeemed from the earth. 4 These are they who were not defiled with women; for they are celibates. These are they who follow the Lamb wheresoever he goes. These were redeemed from among men as first fruits to Jehovah and to the Lamb. 5 And in their mouth was found no lie; for they are blameless.

6 And I saw another angel flying in mid-heaven, having eternal good tidings to announce to those who dwell on the earth, even unto every nation, and tribe, and language and people;

7 saying with a loud voice; Fear Jehovah, and to him give glory, because the hour of his judgment is come; and worship him who made the heaven and the earth and the sea and fountains of waters.

8 And another, a second angel followed saying: Fallen, fallen is Babylon the great, which has given all the nations to drink of the wine of the wrath of her fornication.

9 And another angel, a third, followed them, saying with a loud voice: If any one worships the beast and his image, and receives a mark on his forehead, or on his hand, 10 he also shall drink of the wine of the wrath of Jehovah, which is prepared undiluted in the cup of his anger; and he shall be tormented in fire and brimstone in the sight of the holy angels, and in the sight of the Lamb; 11 and the smoke of their torment goeth up for ages of ages; and they have no respite day and night, they who worship the beast and his image, and whoever receives the mark of his name.

12 Here is a reason for the patient endurance of the saints, they who keep strictly the commandments of Jehovah, and the belief of Jesus.

13 And I heard a voice from heaven, saying: Write, Blessed are the dead who die in oneness with Jehovah from henceforth; yes, says the Spirit, that they may rest from their labors, for their works follow with them.

14 And I beheld, and lo, a white cloud, and upon the cloud one sitting like to a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came forth out of the temple, crying with a loud voice to him who sat on the cloud: Put forth thy sickle and reap; because the time is come; because the harvest of the earth is ripe. 16 And he who sat on the cloud cast

his sickle upon the earth; and the earth was reaped.

17 And another angel came forth out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, who has authority over the fire, and he called with a loud voice to the angel having the sharp sickle, saying: Put forth thy sharp sickle, and gather the clusters of the vine of the earth; because its grapes are fully ripe. 19 And the angel put forth his sickle into the earth, and gathered the vintage of the earth, and cast it into the great winepress of the wrath of Jehovah. 20 And the winepress was trodden outside the city, and blood came forth out of the winepress, even up to the bridles of the horses, for a distance of two hundred miles.

**15.** Then I saw another sign in heaven, great and wonderful, seven angels having seven plagues, the last ones, because in them is completed the wrath of Jehovah.

2 And I saw as it were a glassy sea, mingled with fire; and those who had overcome the beast, and its image and the number of its name, were standing by the glassy sea, having Jehovah's harps. 3 And they sing the song of Moses the servant of Jehovah, and the song of the Lamb, saying: Great and marvelous are thy works, O Lord Jehovah, the Almighty; righteous and true are thy ways, thou King of the nations. 4 Who shall not fear, O Jehovah, and glorify thy name? Because thou only art holy; because all the nations shall come and worship before thee; because thy righteous acts have been made manifest.

5 And after these things I beheld and the temple of the tabernacle of the testimony in heaven was opened; 6 and there came out from the temple the seven angels, those having the seven plagues, clothed in pure

bright linen, and girded about the breasts with golden girdles. 7 And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of Jehovah, who lives for the ages of the ages. 8 And the temple was filled with smoke from the glory of Jehovah, and from his power; and no one was able to enter into the temple, until the seven plagues of the seven angels were completed.

**16.** And I heard a loud voice out of the temple, saying to the seven angels: Go and pour out the seven bowls of the wrath of Jehovah into the earth.

2 And the first departed and poured out his bowl into the earth; and there came a noisome and grievous sore upon the men who had the mark of the beast, and those who worshipped his image.

3 And the second poured out his bowl into the sea; and it became blood, as of one dead; and every living creature died that was in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters; and they became blood. 5 And I heard the angel of the waters saying: Righteous art thou, who art and who wast, thou Holy One, because thou didst thus judge; 6 for they poured out the blood of saints and of prophets, and blood thou hast given them to drink. They deserve it. 7 And I heard from the altar a voice saying: Yea, O Lord Jehovah, the Almighty, true and righteous are thy judgments.

8 And the fourth poured out his bowl upon the sun; and it was given to it to scorch men with fire. 9 And the men were scorched with great heat, and blasphemed the name of Jehovah who has the authority over these plagues. and repented not, to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom became darkened; and they gnawed their tongues in consequence of their distress, 11 and blasphemed the God of heaven in consequence of their pains, and in consequence of their sores; but they repented not of their works.

12 And the sixth poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way of the kings, who are from the sun-rising, might be prepared. 13 And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three foul spirits like frogs; 14 for they are spirits of devils, working signs; that go forth unto the kings of the whole world to gather them to the battle of that great day of Jehovah, the Almighty.

15 (Behold, I come as a thief. Blessed is he who watches, and keeps his garments, that he may not walk naked and they see his shame).

16 And they gathered them together into the place which is called in Hebrew Har-Magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a loud voice out of the temple, from the throne, saying: It is done. 18 And there were lightnings, and sounds, and thunders; and there was a great earthquake, such as was not since man was upon the earth, so mighty an earthquake and so great. 19 And the great city was divided into three parts, and the cities of the nations fell; and Babylon the great was remembered in the sight of Jehovah, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away and the mountains were not found. 21 And great hail, about fifty pounds

in weight, comes down out of the sky upon men; and the men blasphemed Jehovah on account of the plague of the hail; because the plague thereof was exceedingly great

**17.** And there came one of the seven angels who had the seven bowls, and talked with me, saying: Come hither, I will show thee the judgment of the great harlot, that sits upon many waters; 2 with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication. 3 And he carried me away in spirit into a wilderness. And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was clothed in purple and scarlet and adorned with gold and precious stones and pearls, and having in her hand a golden cup full of abominations, and the impurities of her fornication. 5 And upon her forehead was a name written: Mystery, Babylon the Great, the mother of the harlots and of the abominations of the earth.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus; and having seen her, I wondered with great astonishment. 7 And the angel said to me: Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carries her, which has the seven heads and the ten horns. 8 The beast which thou sawest was and is not, and is to come up out of the abyss, and to go into perdition and they will wonder who dwell on the earth, whose names are not written in the book of life from the foundation of the world, when they see the beast, how that he was, and is not, and shall come.

9 Here is for the mind that has wisdom. The seven heads are seven mountains, on which the woman sits; 10 also they are seven kings; five are fallen, one is, the other is not yet come; and when he comes, he must remain a little time. 11 And the beast that was, and is not, he also is an eighth, and is of the seven, and goes into perdition.

12 And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings one hour, along with the beast. 13 These have one purpose and they give their power and authority unto the beast. 14 These will make war with the Lamb and the Lamb will overcome them; because he is Lord of lords, and King of kings; and those with him are called and chosen and faithful ones.

15 And he says to me: The waters which thou sawest, where the harlot sits, are peoples and multitudes and nations, and languages. 16 And the ten horns which thou sawest, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up with fire. 17 For Jehovah put it into their minds to execute his purpose, and to give their government to the beast, until the words of Jehovah shall be fulfilled.

18 And the woman whom thou sawest is the great city, which has government over the kings of the earth.

**18.** After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. 2 And he cried with a mighty voice, saying: Babylon the great is fallen, is fallen and is become a habitation of devils, and a haunt of every foul spirit, and a haunt of every unclean and hateful bird; 3 because all the nations have drunk of the wine

of the wrath of her fornication, and the kings of the earth committed fornication with her, and the merchants of the earth were enriched in consequence of the power of her wantonness.

4 And I heard another voice out of heaven, saying: Come out of her, my people, so that ye may have no share in her sins, and that ye may not receive of her plagues; 5 because her sins are piled up even as high as the sky, and Jehovah remembered her unrighteousness. 6 Render unto her even as she rendered, and double unto her the double according to her works; in the cup which she mixed, mix ye for her double. 7 So much as she glorified and lived luxuriously, so much give to her torment and mourning; because in her mind she says: I sit a queen, and I am no widow, and I shall in no wise see mourning. 8 On account of this in one day shall come her plagues, death, and mourning, and famine; and she shall be burned up with fire; because mighty is the Lord Jehovah who judged her.

9 And the kings of the earth, who committed fornication and lived luxuriously with her, shall weep and shall wail for her, when they see the smoke of her burning (10 standing afar off on account of the fear of her torment), saying: Alas, alas, the great city Babylon, the mighty city! because in one hour thy judgment is come.

11 And the merchants of the earth weep and mourn over her, because no one buys their merchandise any more; 12 their merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all aromatic wood and every kind of ivory vessel and every kind of furniture made of most precious wood

and articles of brass and iron, and of marble; 13 and cinnamon and spice and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and horses, and chariots and slaves, and lives of men.

14 And the fruit-time of thy life's desire is departed from thee, and all the rich and splendid things are utterly swept away from thee, and no more in anywise shall they be worth anything.

15 The merchants of these things who were made rich by her, shall stand afar off on account of the fear of her torment, weeping and mourning, saying: Alas, alas, the great city, that was arrayed in fine linen, and purple, and scarlet, and adorned with gold, and precious stone and pearl; 17 because in one hour so great wealth is made desolate.

And every shipmaster and every voyager, and sailors, and as many as make their living by the sea, stood afar off, 18 and cried out as they saw the smoke of her burning, saying: What is like to this great city? 19 And they cast dust on their heads, and cried out, weeping and mourning, saying: Alas, alas, the great city, whereby all who had the ships in the sea were made rich by reason of her great wealth, because in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; because Jehovah hath judged your award in consequence of her. 21 And one mighty angel took up a stone, like a great millstone and cast it into the sea, saying: Thus with violence shall Babylon the great city be cast down, and shall be found no more. 22 And the music of harpers, and musicians, and of flute players, and of trumpeters, shall be heard in thee no more at all; and



no craftsman, of any craft, shall be found in thee any more at all; and the sound of a millstone shall be heard in thee no more at all; 23 and the light of a lamp shall shine in thee no more at all; and the voice of a bridegroom and of a bride shall be heard in thee no more at all; because thy merchants were the great ones of the earth; because by thy sorcery all the nations were led astray.

24 And in her was found the blood of prophets and of saints and of all who have been slain upon the earth.

**19.** After these things I heard as it were a loud shout of a great multitude in heaven, saying: Hallelujah; the salvation, and the glory, and the power belong to our God; 2 because true and righteous are his judgments; because he has judged the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his servants shed by her hand. 3 And a second time they shouted: Hallelujah. And her smoke goes up for the ages of the ages.

4 And the twenty-four officials, and the four living creatures, fell down and worshipped Jehovah who sits on the throne, saying: Amen; Hallelujah.

5 And a voice came forth from the throne, saying: Praise our God, all ye his servants, and ye who reverence him, the small and the great.

6 And I heard as it were the shout of a great multitude, and as the sound of many waters, and as the roar of mighty thunders, saying: Hallelujah; because Jehovah, our God, the Almighty reigns. 7 Let us rejoice and be exceeding glad, and let us give to him the glory; because the marriage of the Lamb is come and his wife hath made herself ready. 8 And it was given to her that she should

be clothed in fine linen, bright and pure; for the fine linen is the righteousness of the saints.

9 And the angel says to me: Write Blessed are they who are called to the marriage supper of the Lamb. And he says to me: These are the true words of Jehovah. 10 And I fell before his feet to worship him. And he says to me: See thou do it not. I am thy fellow-servant, and of thy brethren who have the testimony of Jesus; worship Jehovah. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse, and he who sat upon him, was called Faithful and True; and in righteousness he judges and makes war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, which no one knows but he himself. 13 And he was clothed with a garment having been dipped in blood; and his name is called, The Word of Jehovah. 14 And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. 15 And out of his mouth goes a sharp sword, that with it he may smite the nations; and he will rule them with a rod of iron; and he treads the winepress of the fierceness of the wrath of Jehovah, the Almighty. 16 And he has on his garment and on his thigh a name written: KING OF KINGS, AND LORD OF LORDS.

17 And I saw one angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven: Come, and gather yourselves together for the great supper of Jehovah; 18 that ye may eat the flesh of kings, and the flesh of generals, and the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of

all, both free and bond, both small and great.

19 And I beheld the beast, and the kings of the earth, and their armies, gathered together to make war with him who sat on the horse, and with his army. 20 And the beast was seized, and with him the false prophet that wrought the signs in his presence, by which he deceived those who had received the mark of the beast, and those who worship his image. The two were cast alive into the lake of fire that burns with brimstone. 21 And the rest were slain with the sword of him who sat upon the horse, which went forth out of his mouth; and all the birds were filled with their flesh.

**20.** And I beheld an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand. 2 And he laid hold of the dragon, the old serpent, who is the Devil and the adversary, and he bound him for a thousand years, 3 and cast him into the abyss, and shut it, and set a seal over him, in order that he should no longer deceive the nations, until the thousand years are finished; after these he must be loosed a little time.

4 And I beheld thrones; and the ghosts of those beheaded on account of the testimony of Jesus, and on account of the word of Jehovah, and those who did not worship the beast, neither his image, and did not receive the mark upon their forehead or upon their hand, and they sat upon the thrones, and judgment was given to them; and they lived and reigned with Christ a thousand years. 5 The rest of the dead lived not until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he who has part in the first resurrection; on these the second

death has no power, but they shall be priests of Jehovah and of the Christ, and shall reign with him the thousand years.

7 And when the thousand years are finished, the Adversary will be loosed out of his prison, 8 and will go out to deceive the nations that are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea. 9 And they went up over the breadth of the earth, and encompassed the camp of the saints, and the beloved city; and fire came down out of heaven, and devoured them. 10 And the Devil, the one deceiving them, was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they will be tormented day and night for the ages of the ages.

11 And I saw a great white throne, and him who sat upon it, from whose face the earth and the heaven fled away, and no place was found for them.

12 And I saw the dead, the great and the small, standing before the throne. And books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. 13 And the sea gave up the dead that were in it; and Death and Hades gave up the dead which were in them; and they were judged each one according to their works.

14 And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire. 15 And if any one was not found written in the book of life, he was cast into the lake of fire.

**21.** And I saw a new heaven and a new earth, for the first heaven and the first earth are passed away; and the sea is no more.

2 And I saw the holy city, a new Jerusalem, coming down out of heaven from Jehovah, prepared as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying: Behold, the tabernacle of Jehovah is with men, and he will dwell with them, and they shall be his people, and Jehovah himself shall be with them; 4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor distress any more, because the former things are passed away.

5 And he who sat upon the throne said: Behold, I make all things new. And he says: Write; because these words are faithful and true.

6 And he said to me: All is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts, of the fountain of the water of life, freely. 7 He who overcomes shall inherit these things; and I will be his God, and he shall be my son. 8 But the cowards, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all the liars, their part is in the lake which burns with fire and brimstone; which is the second death.

9 And there came one from among the seven angels who had the seven bowls full of the seven last plagues, and talked with me, saying: Come hither, I will show thee the bride, the Lamb's wife. 10 And he carried me away in spirit to a great and high mountain, and showed me the holy city Jerusalem, coming down out of heaven from Jehovah. 11 having the glory of Jehovah; its radiance was like to a most precious stone, as a jasper stone, clear as crystal. 12 It had a wall great and high; having twelve gates, and twelve angels at the gates; and names were written

thereon, which are the names of the twelve tribes of the sons of Israel. 13 On the east there were three gates, and on the north three gates; and on the south three gates, and on the west three gates. 14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

15 And he speaking with me had a measure, a golden reed, in order that he could measure the city and its gates, and its wall. 16 And the city lies foursquare, and its length is as great as the breadth. And he measured the city with the reed, fifteen hundred miles. The length, and the breadth, and the height of it are equal

17 Then he measured its wall, a hundred and forty-four cubits, according to man's measure, which is also the angel's. 18 And the structure of the wall was jasper; and the city was pure gold, like to pure glass. 19 The foundations of the wall of the city were adorned with every kind of precious stone. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. 21 And the twelve gates were twelve pearls; each one of the several gates was of one pearl; and the street of the city was pure gold, like transparent glass.

22 And I saw in it no temple; for its temple is the Lord Jehovah, the Almighty, and the Lamb.

23 And the city has no need of the sun, neither of the moon, to give light for it; for the glory of Jehovah shines upon it, and the Lamb is the light thereof. 24 And the nations will walk by the light thereof; and the kings of the earth bring their glory into

it. 25 And its gates shall in no wise be shut by day (now there will be no night there); 26 and they will bring the glory and the honor of the nations into it. 27 But there shall in no wise enter into it anything common, and that does an abominable thing and a lie; but only they who are written in the Lamb's book of life.

**22.** And he showed me in the midst of its street a river of water of life, clear as crystal, going forth out of the throne of Jehovah and of the Lamb; 2 and on this side of the river and on that was a tree of life, bearing twelve fruits, yielding according to each month, its fruit; and the leaves of the tree are for the service of the people. 3 And there will be no longer any curse.

And the throne of Jehovah and of the Lamb will be therein, and his servants will serve him. 4 and will see his face, and his name will be upon their foreheads. 5 And night will be no longer; and they will have no need of the light of a lamp, nor of the light of the sun, because the Lord Jehovah will shine upon them; and they will reign for the ages of the ages.

6 And he said to me: These words are faithful and true; and the Lord, the God of the spirits of the prophets sent his angel to show to his servants what things must soon begin to take place: 7 And behold, I am coming suddenly. Blessed is he who gives heed to the words of the prophecy of this book.

8 And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. 9 And he says to me: See thou do it not, I am thy fellow-servant, and of thy brethren the prophets, and of those

giving heed to the words of this book; worship Jehovah.

10 And he says to me: Seal not the words of the prophecy of this book; for the time is nigh at hand. 11 He who is unrighteous, let him be unrighteous still; and he who is filthy, let him be filthy still; and he who is righteous, let him do righteousness still; and he who is holy, let him be consecrated still.

12 Behold, I am coming suddenly; and my reward is with me, to render to each one according as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Blessed are they who wash their robes, that they may have right to the tree of life, and may enter by the gates into the city. 15 Outside are the dogs, and the sorcerers, and the murderers, and the idolators and every one who does and is fond of a lie.

16 I, Jesus, sent my angel to testify to you these things for the churches. I am the root and the offspring of David; the bright, the morning star.

17 And the Spirit and the bride say: Come. And let him who hears say: Come. And let him who thirsts, come; let him who will, take the water of life freely.

18 I testify to every one who hears the words of the prophecy of this book, If any one shall add to them, Jehovah will add to him the plagues that are written in this book; 19 and if any one shall take away from the words of the book of this prophecy, Jehovah will take away his part from the tree of life, and out of the holy city, which are written of in this book.

20 He who testifies these things says: Yea, I am coming suddenly. Amen; come, Lord Jesus.

21 The favor of the Lord Jesus be with all.

## **NOTES AND REFERENCES.**

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# THE TWO OLDEST GREEK MANUSCRIPTS, THE SINAITIC AND THE VATICAN, ARE THE NEAREST TO THE ACTUAL BIBLE WHICH WE NOW HAVE.

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## 1. CODEX SINAITICUS.

As we have used in this translation chiefly the Codex Sinaiticus, according to the text of Tischendorf as given in his 8th edition; and also the Codex Vaticanus; we have thought some information concerning these two old Greek manuscripts of the New Testament, will be useful and interesting to many.

The Codex Sinaiticus is the oldest, and only complete Greek manuscript of the New Testament that is known of today. Besides the New Testament it includes nearly all of the Old Testament. It has  $346\frac{1}{2}$  leaves, each  $13\frac{1}{2}$  inches wide and nearly 15 long, with 4 columns to a page. Thus the book when open, presents 8 columns in sequence, and recalls the long line of columns on an unfolded papyrus roll. Each of the columns contains 48 lines. The vellum is of a very fine quality, and the text is written in well-formed uncial Greek letters, but without accents or punctuation, and with no spaces between the words, and with no large initials.

This ancient MS. was found and secured by Constantine Tischendorf, in the very old monastery at Mt. Sinai, where it had been providentially preserved for many centuries unused, and its character entirely unknown till February 4, 1859.

In the year 331 Emperor Constantine wrote to Eusebius, pastor at Caes-

area, to have 50 fine copies of the Bible prepared and sent to him at Constantinople, as he wanted to make presents of them to various churches. It is believed that the Codex Sinaiticus is one of those 50 copies.

On May 24, 1844 Tischendorf arrived at the old monastery, which belongs to the Greek church, of which the Russian emperor was the head. It dates from the time of the Byzantine emperor Justinian (A. D. 527-585). Before him stood the massive walls without an entrance except through a door 40 feet above the ground. An inmate soon appeared at the door and asked the name and credentials of the traveler. These being satisfactory, a rope was lowered and Tischendorf was drawn up. He was allowed free access to the library, which was rich in MSS. But with all his careful search, it seemed that there was no Greek manuscript of special value to be found. In passing a large wastebasket standing on the floor, full of old parchments thought to be worthless, and so intended for kindling, Tischendorf noticed some peculiar leaves, and upon examination he found a number of leaves of the Old Testament in Greek. His excited exclamation, and his trembling hands, caused suspicion in the minds of the watchful monks; but they allowed him to have 43 leaves. All his ef-

## CODEX SINAITICUS.

forts to secure the remainder, met with failure.

Again, in February 1853, he visited the monastery with the purpose of copying the leaves he might find, if he should not be permitted to remove them. But that time he found only a fragment of Genesis.

In January 1859, he again went to Mt. Sinai and searched the library for several days, but found nothing. On the afternoon of February 4, he took a long walk with the steward of the monastery. Returning about sunset, he accepted an invitation to sup with the steward in his own room. After talking awhile about their studies, the steward went to a corner of the room and brought a bulky volume and put it into Tischendorf's hands. The scholar opened the book and saw at a glance that it was what he had been hunting for years. He asked permission to take it to his room when he retired so that he might examine it more carefully. After the supper, and alone in his room, he gave expression to his joy. Although the room was cold, he stayed up all night to copy what he could, not knowing whether he would have any other opportunity. In the morning he asked permission to take the MS. to Cairo to have it copied in full. The steward did not have the authority to grant the request, but subsequently the prior gave the permission. On September 28, 1859 the archbishop consented to have this precious MS. sent as a present to the emperor of Russia. Tischendorf then had type made exactly like the uncial characters in the MS. In 1862 the manuscript was printed in fac-simile, and copies were sent by imperial gift to the great libraries and institutions of learning throughout the world, including the Smithsonian Institution in Washington. The manuscript itself

was deposited in the Imperial Library at St. Petersburg.

In the case of these two oldest MSS., the Sinaitic and the Vatican, it is believed that they were transcribed not from a large single book, but from a number of small exemplars, containing in some cases only a single book of the New Testament; in other cases a group of books. This explains why the order of the books in the Sinaitic is different from that in the Vatican MS. Again, in some books, there is a remarkable coincidence in the two MSS., as if copied from the same exemplar, or from exemplars written by the same hand. Again both of these old MSS. are written as if copied from a papyrus roll (one having 4 columns, and the other 3 columns to a page). They may have been started in that form because the first exemplar may have been a papyrus roll, while others may have been in book form. Thus the book of Mark may have been in book form, and because the last leaf of Mark's book was missed in the exemplar that was being used, hence in both of these MSS. the 9th to the 20th verses of the last chapter of Mark are missing, although the transcribers evidently knew that other MSS. of that period contained those verses.

The Sinaitic Manuscript, together with the Vatican and the Curetonian Syriac version (with their imperfections and errors of transcription corrected by means of several other ancient MSS., and by patristic quotations), enable us now to have such a very close copy of the BIBLE, that it can quite properly be called the Bible; provided it is not understood in the most absolute sense. Of course this statement is made with reference to the Greek text only. Translations may be very poor and misleading; especially when made by a num-

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Fac-simile Reproduction of a Page of the Sinaitic MS. Reduced in Size. A Reading Glass will Magnify the type to about the Actual Size.





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## CODEx SINAITICUS.

ber of representatives from different religions organizations. As there is no individual responsibility, and as the conflicting ideas, doctrines, and beliefs of the members of the different organizations must necessarily receive consideration, the resultant translation may include many compromises instead of the truth. In a compromise between truth and error, truth is always more or less sacrificed. Accordingly, as to many points where God's word alone determines what is right, and what is wrong, we find that God's will, as recorded in Greek by the inspired writers, is

not given us in English; but instead, there are vague or ambiguous statements that the compromisers have so arranged that each reader may supply his own answer, instead of getting the authoritative answer of God.

The BIBLE is authoritative, and makes no vague and uncertain statements as to such matters concerning which it is necessary for us now to fully understand, and also to act upon. "For also if a trumpet gives an uncertain sound, who will prepare for battle?" (I Cor. 14:8). Here is a test for a reliable translation.

## 2. CODEX VATICANUS.

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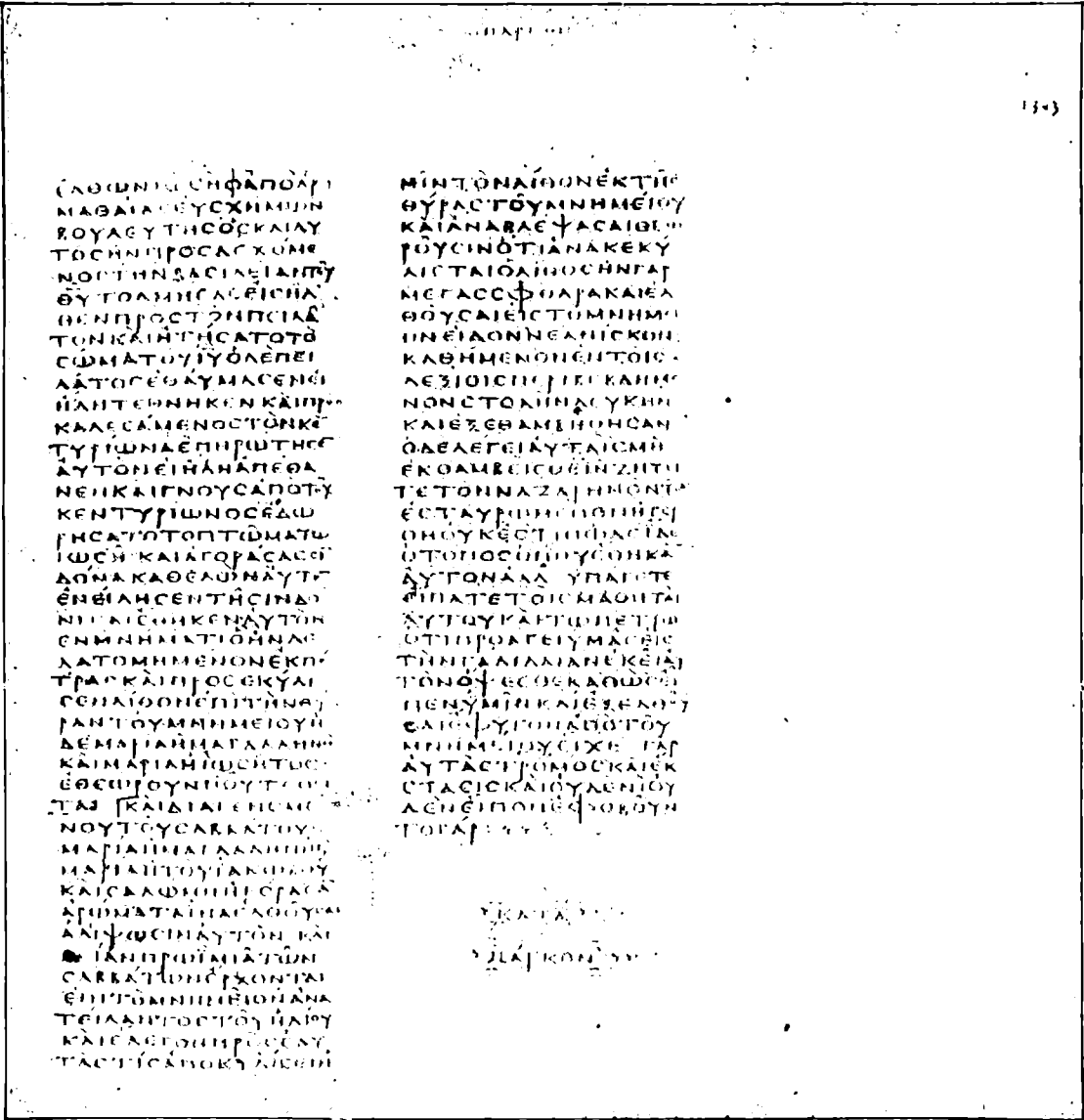
This old Greek Manuscript of the New Testament is now in the Vatican Library in Rome, hence its name. Where it was discovered, or by whom, is not known. It was brought to Rome shortly after the establishment of the library in 1448. It was entered in the earliest catalogue of that library, made in 1475. Its real character and great value was not known until 1809, when it was removed to Paris by Napoleon, and while there was examined by a Greek scholar. Subsequently it was returned to Rome, and another period of seclusion followed.

It is in one thick volume of 759 leaves of fine thin vellum, of which 146 belong to the New Testament part. The leaves are  $10\frac{1}{2}$  by 10 inches. The writing is in simple uncials smaller than in the Sinaitic MS. There are no enlarged initials, no spaces between the words, and is without accents or punctuation. Each page has 3 columns, with 42 lines to a column; except at the end of Mark there is a vacant column, which could contain the 9th to the 20th verses of the 16th chapter of Mark. Although these verses are missing here, they were recorded in other old Manuscripts. The Vatican MS. is not complete, but contains most of the Old Testament, and the New Testament as far as Hebrews 9:14; and lacks also First and Second Timothy, Titus, Philemon, and The Revelation. It dates from about the middle of the 4th century.

After the MS. had been returned to Rome, it was for a long time almost inaccessible, even to famous scholars. In 1843 Tischendorf went to Rome and spent several months

there, but was allowed to examine it for only 6 hours. In 1845 Tregelles the great English scholar, went to Rome with a letter from a cardinal, and after spending 5 months there he was permitted to see it, but only after searching his pockets and taking away all means by which they thought he could copy the text. After Tischendorf had published the Codex Sinaiticus in fac-simile, he planned to reproduce the Codex Vaticanus in the same way; but the pope would not allow it. In 1866 he gained permission to examine the volume for 2 weeks, 3 hours a day, under the constant watch of the pope's agent; and he succeeded in copying 20 pages in full. In 1867 he published an edition in which he showed 20 pages according to the columns and lines of the manuscript. In 1868 the Roman church issued a good edition of the New Testament by the use of the Tischendorf type, which he had made for the printing of the Sinaitic MS. in 1862. In 1889 a photographic edition of the whole MS. was published. Accordingly we now have this valuable MS. in such form that the whole world can now read and study it. Tischendorf, also Westcott and Hort, believe that the Sinaitic and Vatican MSS. represent specially good manuscripts of the 2nd century, such as retained in an eminent degree the text which had come to that century from the hands of the inspired writers.

Both of these old MSS. contain the Septuagint version of the Old Testament, a number of leaves however being lost from both. That translation of the Old Testament into Greek, and its general use for more than a



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for the purpose of the present investigation, the following  
data were obtained from the various sources mentioned above:

## CODEX VATICANUS.

hundred years before the coming of Christ, fitted that language more perfectly for the use of Christ and his inspired writers. Not only by enlarging the Greek vocabulary, but by bringing out deeper shades of meaning with spiritual significance, that were latent in many Greek words, but which the pagan Greeks seem not to have been conscious of because "there minds were darkened." They did not think the thoughts which would occasion the use of the words, or else the words were used only in their superficial sense. We are thus

reminded of God's words (Rom. 1:21): "Because, when they knew Jehovah, they did not glorify him as God, nor were thankful, but became vain in their reasonings, and their foolish minds were darkened."

The remarkable difference in these two old MSS. as to the order of the books of the New Testament, and also other peculiarities, clearly indicate that they were transcribed at different places, and from different and independent early manuscripts, thus making their united testimony so much stronger, and almost final.



## NOTES AND REFERENCES.

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